

# **TRAGEDY OF KARBALA**

BY.  
MOHMMAD ZAINUL ABEDIN RIZVI















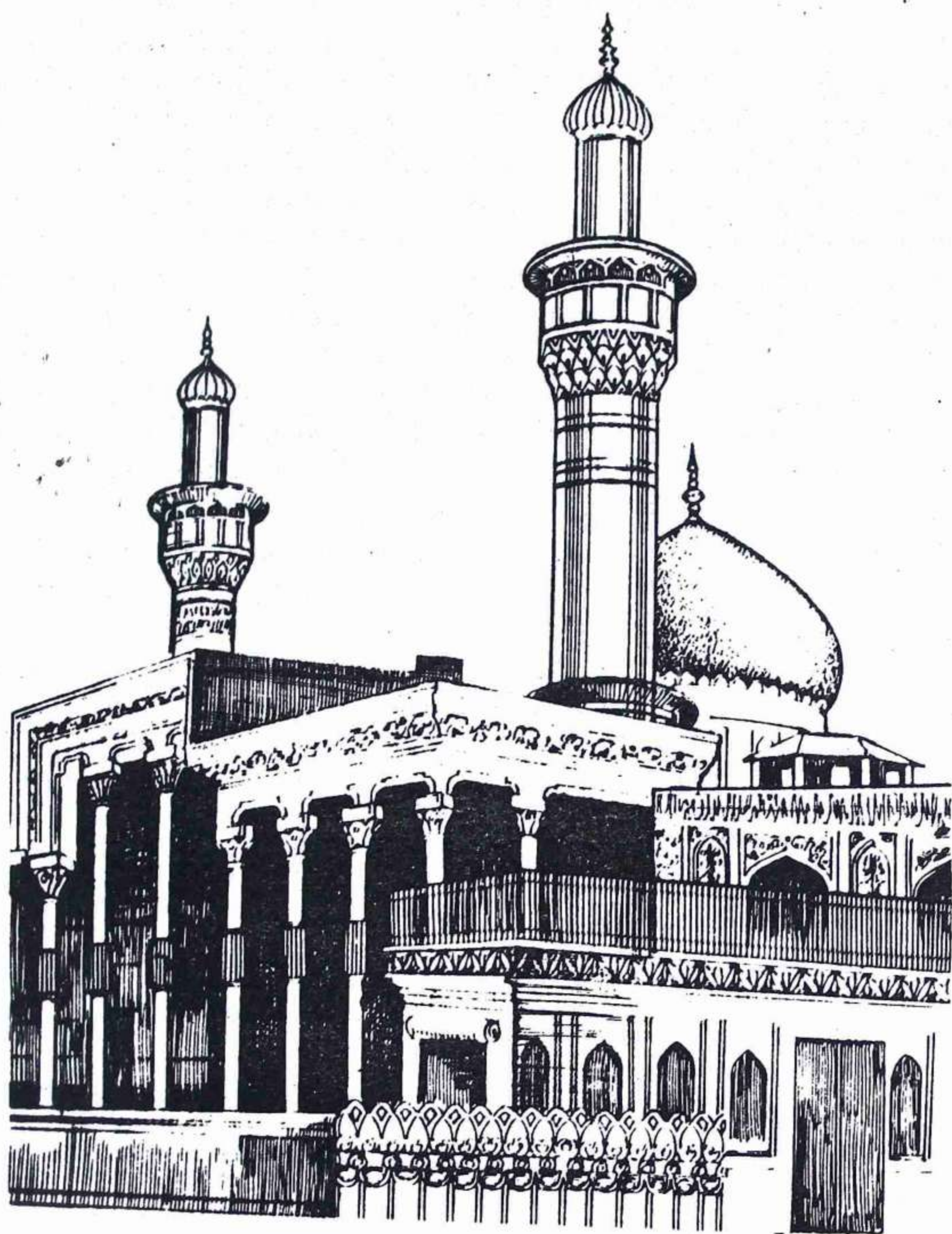
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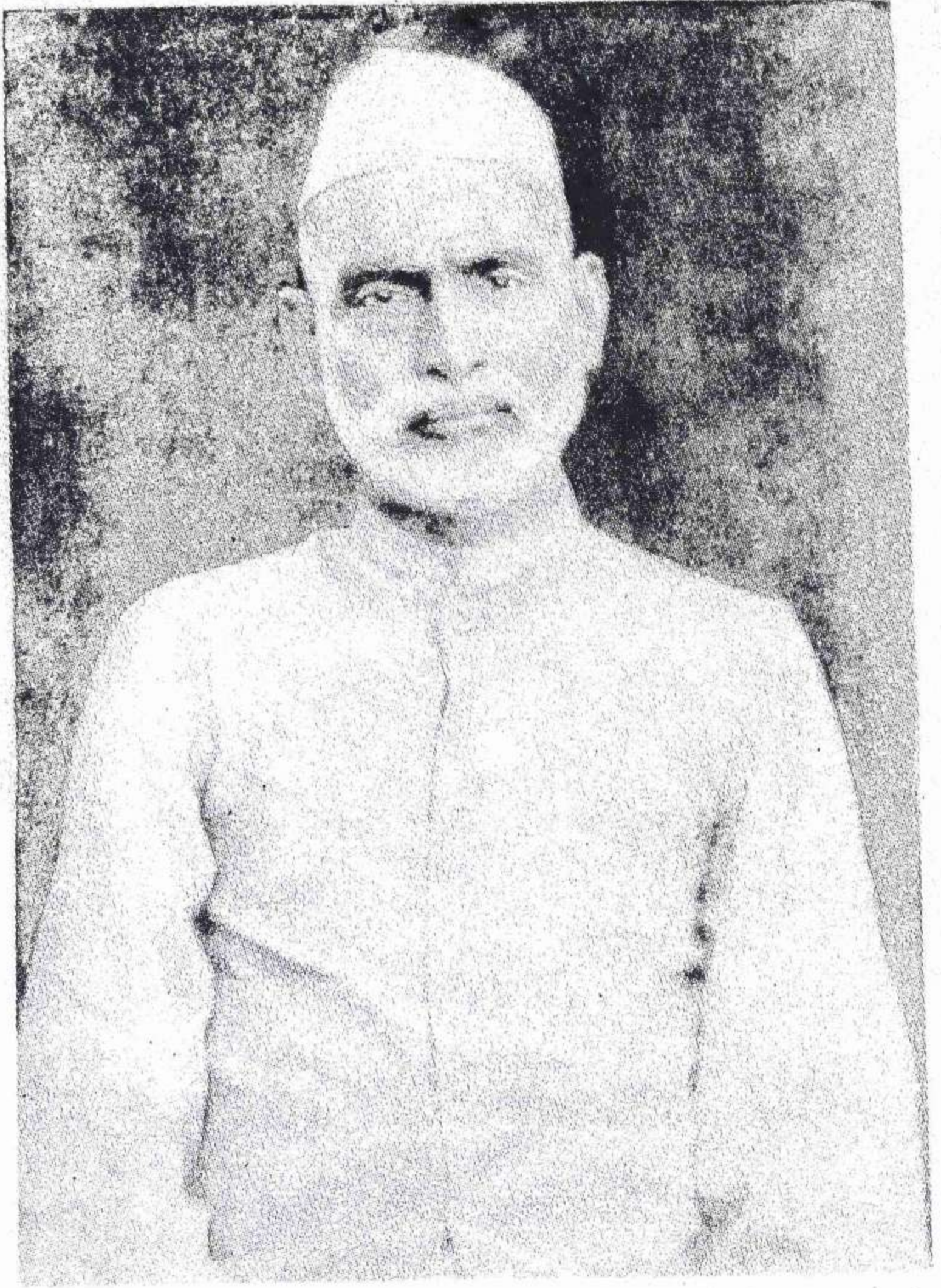
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## PREFACE

Decades have passed since the original manuscript was written by my father, Syed Mohammad Zainul Abedin Rizvi Saheb (Marhoom). A sizable portion of his original works has been lost due to the vagaries of 'times and climes'.

Years rolled by in silent bewilderment and I found in me little courage and much too less an ability to make up for the missing gaps so caused in the salvaged manuscript.

It is heart-rending to recount the pains my father took to produce these pages, living in a remote village, all working by himself, silent and serene, sweating and engrossed for the cause of truth. May ALLAH glorify his name and deeds here and in the Hereafter.

I have endeavoured hard to compile and consolidate all his works found in fragments to give the shape of a book so that the name of my revered father live long in this fleeting world.

Strictly speaking, the book is exclusively meant for teaching and grooming "Shia Youth". It is entirely oriented on 'Shia' faith and at the same time it is based on authentic historical record. However, it may serve anyone who may care to look for Truth.

This sacred venture is dedicated to the cherished memory of my father. May ALLAH, in His Mercy, grant him peace and company of those he adored and loved.

Saiyid Sibte Ahmad Rizvi  
1st July 1983





## FOREWORD

In the name of Allah, the Merciful, the Compassionate

This book presents a brief treatise pertaining to Islam and the tragedy of Karbala. It was written for the benefit of Shia students at colleges and schools, of course at the request of one of my grandsons, Syed Vakil Ahmad.

As a Shia they daily hear the tragedy detailed by our pulpit-preachers, but unfortunately the causes that led to its culmination, the reasons for which it could not be avoided and the benefits that were aimed at and achieved are seldom explained by them and hence is the urge to know the truth.

I hope this brief treatise shall suffice for the present and encourage them to do further research on the subject.

S. M. Zainulabedin Rizvi  
31.5.1941

Naherpur  
District : Azamgarh  
U.P. INDIA





## **-: A L L A H :-**

### **Existence of Allah, the only Creator.**

**Bestowed on us are the five physical senses besides the mind.**

**Our first group of senses ordinarily most relied upon by the majority are defective besides being quite incapable to really help and guide us; for we cannot see, touch, taste, hear or smell the Infinite Infallible Allah, Who cannot be comprehended by the attributes of the fallible mortals.**

**His existence can thus be conceived only mentally, through His creations.**

**The beauty and order that pervades His creations and the forces and causes attributed by Him to all things that lead to ( ) evolution and generation of species and promulgation of the organic and inorganic matter proclaim the existence of the MOST PRUDENT ALMIGHTY PRIME MOVER, THE CREATOR.**

**History bears witness that the world in every age has believed in a Creator, though there have been vast differences about His attributes. It also appears that there have been great number of wise teachers who preached oneness of God and preached the revealed and the true religion from time to time, which became obscure, and mixed up with untruth and heresy during long ages, necessitating renewal and revival of the teachings. It is also known that there have been and there are still many a person who claim to be learned by denying the existence of God.**

**They profess that the ignorants through fear of danger and craving for ease and comfort have been prone to bow down and pray before imaginary beings and objects of nature, assuming them to be possessing supernatural and infinite powers. Thus they worshipped trees, rivers, mountains, stones, certain animals, reptiles besides sun, moon, stars as**



well as various imaginary beings invented by their crafty teachers. It has always been a recurring question 'Who made the universe with all its creations'? To answer this question evidently all the prophets of different times and ages were sent. Their answer to the question was uniform and it had to be so, since their source of knowledge was one and the same — i.e. the Universe has been created by the Omnipotent, Omniscient Allah, Who is the only Infinite and Who cannot be likened to any fallible finite thing or being. No end or beginning can be assigned to Him and no shape, form or colour etc. can be particularized for Him.

He cannot be seen or observed by the senses as all such attempts to do so must obviously fail, for our senses of sight, touch, hearing, tasting or smelling can only be exercised on finite and perishable objects.

He is what He is.





# -: ISLAM IS THE RELIGION :- OF ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Merciful, the Compassionate.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِلَيْهِ  
الطَّاهِرِينَ الْمُعْصُومِينَ وَعِثْرَتِهِ الطَّيِّبِينَ . اِذَا بَعْدُ !  
قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى

ALLAH says in the holy Quran.

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ○ أَفَغَيْرِ دِينِ اللَّهِ يَبْتَغُونَ  
وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ○  
قُلْ أَمَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ  
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ  
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ○ وَمَنْ يَبْتَغِ  
غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ○

(آل عمران - آية ٨٢-٨٥)

“He who turns back after that ( ) covenant of the prophets, they are surely the wicked. Do they; then, seek other than Allah’s religion, when all those in the heavens and on the earth submit to Him willingly or by force and to Him they shall be returned. Say you (to them) that we believe in Allah and what has been sent down to us (viz: the Quran) and what was sent down to Ibrahim and Ismail and Isaac and Jacob and the tribes (Jacob’s descendants) and what was given to Moses and Jesus and prophets from their Lord. We make no distinction between any of them, and we are to Him Muslims (ie. submissive and obedient). And he who seeks other than Islam for a religion, it shall



not be accepted of him and he shall be a loser in the Hereafter”.

3: 82-85

ALLAH says in the holy Quran

فَاقِمُ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝  
(سورة روم آية ٣٠)

“So set your face steadily and truly to the faith as a Haneef, (establish) Allah’s handiwork according to the pattern on which he has made mankind, there is no change in the creation of Allah – That is the standard, stable (everlasting) religion, but most men do not know”.

30:30

The holy Quran explains:

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝ (سورة نساء آية ١٢٥)

“Who can be better as regards creed and religion from those who bow down in implicit obedience to Allah and adhere to good deed, and pious in action follow the path of Ibrahim strictly. Allah did take Ibrahim for a friend”.

4:125

The holy Quran further explains :

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝  
(سورة آل عمران - آية ٦٤)



“Ibrahim was neither so called Jew nor a Nesturian, but he was a believer in one True Allah and a Muslim i.e. implicitly obedient to His will, and he was not of the Poly Theists”.

3:67

ALLAH also says :

إِنِّ السَّيِّئِ عِنْدَ اللَّهِ الْإِسْلَامُ

“Verily, Islam is the only religion approved by Allah”.

3:19

The above few quotations will show that Islam is no innovation, but it is the first and the last, the only religion ordained, approved and declared by Allah and preached by all His chosen prophets (P) from the very beginning, as Truth does never change.

It cannot be denied that the lapse of time and ages shadowed the true teachings and gave the worldly minded or misled zealots and priests to obscure and distort truths and introduce conceptions and dogmas never preached by Allah's chosen guides or else — there would have been no necessity of sending prophets at different periods.

Even Jesus Christ proclaimed that he was sent not to change but to see the true teachings of the preceding prophets — promulgated and practised in letter and spirit untarnished by dogmas introduced by degenerated rabbies and priests.



## FUNDAMENTALS OF ISLAM

What are the basic and fundamental principles of Islam, the divine religion revealed to the world since its creation?

The holy Quran, the Holy Prophet (P) and ( ) those well versed and perfect in knowledge i.e. the Holy Imams chosen by Allah from the Holy Prophet's (P) kin, teach us that these are five, viz :

1. 'TAUHEED' (Oneness of Allah)
2. 'ADL' (His Justice)
3. 'NUBUWWAT' (Prophethood)
4. 'IMAMAT' (Vice gerency of the Prophet)
5. 'QIYAMAT' (Day of Judgement or Resurrection)

It will appear that these five principles are so comprehensive and complete that they admit of no additions or alternations as they surely ought to be.

Conscience dictates; Quran, Prophet (P), Imams and Shia divines are unanimous that the said principles must be explained but never forced to be accepted blindly. That these must be thoroughly judged and accepted only on being convinced and fully satisfied of their truth.

After accepting the principles a man becomes a muslim\* and is then expected to abide with and follow in complete submission the duties and responsibilities imposed by Allah and taught by the Holy Prophet(P). These obligations for practical observation i.e. the prescribed injunctions known as "FUROO-E-DEEN" are six viz :

1. 'SALAT' (Prayers)
2. 'SAUM' (Fasting)
3. 'KHUMS' (One-fifth levy) Tribute to Allah and Prophet (P)
4. 'ZAKAAT' (religious Levy or Poor rate)

\*To be more precise, a Shia Muslim (Sibte)



5. 'HAJJ'

(Pilgrimage to Makka)

6. 'JIHAD'

(Services in holy wars and sacred causes)

These duties and obligations if correctly and faithfully discharged are sufficient to regulate and discipline a Muslim's life and entitle him to be called a 'faithful true believer' i.e. "MOMIN".

Unfortunately Muslims are now found split up into numerous factions, sects and subsects, as foretold by the Holy Prophet (P). Those guided by their self-chosen teachers and leaders are found, as they naturally should, to disagree and differ vastly.

The non-followers of Imams (Spiritual Chiefs) chosen by Allah and the Prophet (P), do not accept 'ADL' i.e. Allah's Justice and Imamat (appointment of the Holy Prophet's successors by Allah) as one of the principles, since these are in conflict with their interests and hypotheses.

They further insist that it is good but not necessary, essentially to prove and establish the principles as sound and must be forced upon, if required, to be accepted as such at the point of dagger – and this they call 'JIHAD'.

The Shias, on the contrary, call only defensive wars as 'Jihad' when decided and proclaimed as such by the Prophet(P) or his true successors the holy Imams (P) from his kin. To quote :

The holy Prophet (P) himself allowed the christians of Najran to pray in his own mosque unmolested and waged war against the Jews only when they became offensive.

To make the five cardinal doctrines mentioned above a little more clear, they are briefly discussed as follows :



# —: CARDINAL DOCTRINES:—

i.e.

“USOOL”

OR

THE ROOTS OF ISLAM

1. TAUHEED  
ONENESS OF ALLAH

Commonsense dictates the existence of a Creator. Those who do not believe cannot be satisfied by quoting the holy Quran. But surely we cannot doubt the existence of a worker when we see his work. Though not met with or seen, we seldom fail to form an idea of his workmanship from the quality and nature of his works. The Universe with all its beauties and baffling diversities of creations cannot be conceived to have no all-wise-Creator. That He must be Infinite, Eternal, Infallible, Omnipotent and Omniscient, who begets not and is not begotten. His power could not be divided, diminished or restricted by a partner, assistant or adviser. There must be one and only God, else conflict and chaos would have resulted. Unchanging laws governing the universe also manifest beyond doubt the oneness of the Creator.

He cannot be seen; as limbs, organs, colour etc. are liable to changes, decay and deterioration and cannot be assumed for the Infinite. Like our own soul which cannot be seen but its existence cannot be denied, our Creator surely exists and He is eternal and alone.

Says Quran :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝  
لَمْ يَلِدْهُ ۖ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

(سورة اخلاص آية ۱-۴)

“In the name of Allah, the Merciful, the Compassionate. Say Thou (O’ Prophet) : He is Allah, the One and only God, the Eternal, Absolute. He begets not, and is not



begotten – and there is not one like Him”.

112:1 to 4

The Conception of Allah is as difficult as His existence is obvious. As taught by ( ) i.e. those vested with divine knowledge viz: the holy Prophet (P) and the holy Imams (P), the Almighty Allah can only be understood through His attributes, which are classified as :

A– Positive Attributes.

B– Negative Attributes.

### POSITIVE ATTRIBUTES :

#### 1. “QADEEM” – ETERNAL...

His existence is not circumscribed by time and space. It is not measureable. He has always been present and will ever remain present. No beginning or end can be conceived for Him.

#### 2. “QAADIR” – ALMIGHTY.

His power is unlimited and independent of means.

#### 3. “AALIM” – Omniscient.

Knowledge possessed by Allah is neither derived nor tentative. The Creator has correct and complete knowledge of everything.

#### 4. “MUDRIK” – Cognizant.

Nothing can escape His cognizance. He knows the outward as well as the inward of everything. Even the ideas passing in one's mind are fully known to Him, although not possessed of visible means of senses.



Allah is ALL-PERCEIVING, e.g. 'Sami', i.e. All-hearing, 'Baseer'. i.e. All-seeing, 'Hazir' and 'Nazir' i.e. Omnipresent and omnivigilant.

5. "HAIY" – Source of All life.

Allah is alive and shall ever continue to be so. He is the source of all life.

6. "MUREED" – His will is overwhelming.

Allah has command over everything at everytime and never becomes powerless. Whatever happens surely happens within His knowledge. He has fashioned the Universe on certain principles and laws and has never lost its control. The working of the Universe shall ever be subject to His Volition.

7. "MUTAKALLIM" The Master of the WORD

He can create word (sound) in all objects and can speak through objects animate or inanimate alike.

8. "SADIQ" The True.

What Allah has revealed through His prophets and Books is true in its entirety.

NEGATIVE ATTRIBUTES :

1. "TARKEEB" Constitutiveness.

Allah is neither composed or compounded of anything nor divisible into parts. He has no "JISM" or body in any sense. He is "SAMAD", that is without any form or matter. He is self-existent, who begets not and is not begotten.

2. "MAKAAN" Containability, i.e. Place.

That is He has no location of time and space. He is Omni-



present. This follows from the above.

### 3. "HULOOOL" Incarnation.

Allah does not appear in any form and is not obliged to assume any shape. He deposes His Prophets (P), Messengers and Imams (P) etc. to do His biddings and does not Himself become incarnated.

### 4. "TAGHAIUUR" Susceptibility to Change.

There can never be any change in Allah in any respect. What He is, He is, has been and shall ever remain so.

### 5. "RUYAT" Visibility or Sight.

Allah cannot be seen. We see His works and understand Him therefrom, but can never see Him and He is not possessed of any form, shape or colour etc.

لَا تُدْرِكُهُ الْأَبْصَارُ (١٠٣ - ٦)

No eyes can see Him.

قَالَ لَنْ تَرَانِي (١٢٣ - ٤)

6 : 103

Allah said, you can never see me.

7 : 143

### 6. "IHTIYAAJ" Need.

Allah does not stand in need of anybody or anything. He is self-sufficient and All Powerful.

### 7. "SHIRKAT" Partnership or Union.

Allah is One and indivisible. He has no partner in Him. All-sufficient, All-perfection, He has none to question, mitigate or share His authority.





## 8. "SIFAAT ZAYED" Attributes.

His attributes are inseparable from His identity. His Oneness does not admit even separation of His identity and attributes. His attributes are not acquired but inherent in His Divinity. The Sunni sect however differs in the conception of 'Tauheed' (Oneness of God). Some of their divines give their God a shape, others believe to see Him seated with bulky limbs on His throne on the day of judgement. Maqatil bin Suleman, a Sunni divine, boasted that he could tell about every part of God's body except His beard and unmentionable organs.

The orations of Hazrat Ali (P) and traditions of the Imams (P) in 'Kafi' etc. have given to the world the purest conception of 'Tauheed' (Oneness of God) attainable to mankind. All the attributes assigned to Allah must be divested of all anthropomorphic implications. His knowing, seeing, hearing, loving etc. have no mental associations, implying sensations and affections etc.

Hazrat Ali (P) says :

" O " Thou that leadest to Thy Being by Thine Own Being; and is too pure to be homogeneous with Thy creation and too exalted to have conditions attached to Thee". "He is One but not in the sense of number; with all things, not in the sense of nearness and distant from all things but not by separation, near to things without coming in touch with them; away from them, yet not apart".



## 2. ADL JUSTICE OF ALLAH

Allah can never be unjust or tolerate injustice. Every crime and sin is born of injustice. Lack of justice would make Allah to appear an abominable tyrant, at which conception conscience revolts. Allah is good and just. He rewards the good and punishes the evil. He can never be accepted by any sensible being to be unjust.

He has created us — but Not our actions. He has created us free to act as we like. We have been given guides viz: our own sense of right and wrong and His chosen teachers, the Prophets (P) and Imams (P) to instruct and lead us aright.

Thus whoever follows the right path merits its rewards and returns and those who deviate and neglect to seek guidance and follow wrong tracks are surely to be judged and punished as they deserve.

Allah is surely Mericiful and may be expected to forgive our short-comings and sins if sincerely repented.

It is undesirable to agree with Sunni view that everyone is destined to do what he does, and Allah is justified to reward the sinner and punish the saint. This view was only invented and adopted to shield the atrocities and tyrannies of some of their chosen Imams (P) Caliphs and leaders.

They argue something like this :

The potter has absolute power over his clay. None can therefore object and challenge him how he handles the pot. Everything being known to Allah, nothing can happen against His knowledge. — Thus everything being predestined by Him, man is bound to act accordingly and therefore not answerable for it. But Allah is justified to punish him or reward him as He wills.



The fallacy of the arguments (reasoning) is apparent :  
Allah is just and any kind of injustice is impossible from Him.  
If Allah knew that 'X' will commit a crime of murder, He  
also knew that 'X' will do so of his own accord and free will,  
without any compulsion, against Allah's commands, Prophet's  
and Imam's instructions and against the dictates of his own  
conscience, knowing full well its consequences.

Knowledge depends on its object, not object upon knowledge.



### 3. NUBUWWAT PROPHETHOOD

Differences in human intellects and understandings coupled with Allah's great mercy and justice demand appointment of His chosen teachers and guides viz: Prophets (P) to lead the world aright. He bestowed them certain signs and miracles to convince men of their holy offices. The need was so justified and important that Allah declared it as His own function when He created His first 'Khalifa' (vicegerent), viz: Adam on this earth: 2:30

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (٢-٣٠)

Many Prophets (P) were sent at different periods and taught the world the same truths, though in different dialects. The last of them, our holy Prophet Muhammad (P) completed the list.

All the Prophets (P) were infallible, as no sinner could be selected by Allah to guide the people or could be trusted and believed by anyone. All of them were superior in knowledge and merits to their contemporaries — for how can anyone inferior in merit and wanting in sanctity or good morals, be trusted and followed if he has been detected speaking a lie even once or seen doing anything unjust or uncalled for?

All-Knowing Allah can never choose such a one as His Vicegerent, Prophet (P) or Messenger.

ازخویشتن گم است کرا رهبری کند (صحاح سته)

“One who is misled cannot lead others”.

They were tried and tested by Allah to justify their selection. The test of our holy Prophet (P), the greatest of them all, was the severest.



As already said, they were bestowed powers to work miracles, a few of which about our holy Prophet (P) are instanced in brief as follows :—

Some of the miracles of our holy Imams (P) are also added here as these also deserve to be called the Prophet's Miracles whose true disciples and successors the Imams (P) were.

1. The holy 'Quran' is a miracle for ever.
2. The whole life of our holy Prophet (P) was a continuous chain of prophecies and miracles, a few of them are hinted hereunder. For building his first Mosque at 'Qoba', the Prophet (P) ordained that his camel would decide its situation and area. Hazrat Abu Bakr (R.A) and Hazrat Omar (R.A) were made to ride it first but the camel did not move despite their efforts. The holy Prophet (P) then bade Imam Ali (P) to ride it and the camel started at once and made a circuit and the area of the sacred mosque was decided, (vide 'Jazbul Quloob' etc.).

The miracle beside settling the site of the mosque proved to be a warning for future guidance of the Muslims. It belittled Hazrat Abu Bakr (R.A) and Hazrat Omar (R.A) and established Hazrat Ali's glory and sanctity, and his being chosen by Allah to succeed for the Prophet (P). It also made public that as Hazrat Ali (P) was declared vicegerent of the Prophet (P) at the feast of 'Zul-Asheera', his first proclamation of Islam at Makka, so he was also proclaimed as the Prophet's Vizier at Madeena.

The Prophet (P) knowing what was to follow after him, by giving the chance to Hazrat Abu Bakr (R.A) and Hazrat Omar (R.A) proved their inability for any secular functions well known and merits of Hazrat Ali (P) well established.



3. The splitting of moon, mentioned in the holy Quran, is also well established a miracle as it could not be denied by the infidels and those who did not embrace Islam could only attribute it to magic.

Sir John Herschell in his "Outlines of Astronomy", says :  
"There have been several well credited observations in which the moon coming in transit in front of a star, the star has not disappeared as it should have been, but has continued to be seen through the disc of the moon as if there is some mighty crack cutting the moon, right through.

4. After Hazrat Abu Bakr (R.A) and Hazrat Omar (R.A) were put to flight at 'Khaibar', the Prophet (P) said, :

"Tomorrow I shall give the standard to a man who loves Allah and his Prophet (P) and whom Allah and His Prophet (P) love. The Citadel will be won at his hands".

Hazrat Ali (P) was suffering from eye-sore but was miraculously cured, given the standard, went and conquered the 'Khaibar'. He wrenched its massive door off and used it as a waybridge over the surrounding moat to give access to the Muslim army to enter the fort.

Although Hazrat Ali (P) is accepted as the fourth 'Caliph by the Sunnis, but even then was publicly cursed in every mosque after prayers and the practice continued long, till stopped by Caliph Hazrat Omar-bin-Abdul Aziz (R.A). The Sunni Muslims were trained to forget, ignore and abuse Hazrat Ali (P) and other Imams (P) of Prophet's line generally.

'NASAYI', the well known author of one of the (Six-Correct-Books) of the Sunni, recited traditions from his 'Khasaes' in honour of Hazrat Ali (P). One of the audience asked him if he had composed a similar book about "Moawviah". He replied that he knew of



no reliable traditions to his credit. The reply so enraged the Sunnis that they beat Nasayi to death. SAQAE WASITI, another of their Mohaddis, was also similarly put to death for reciting 'Hadees-e-Tayr', a well known tradition in honour of Hazrat Ali (P).

It is therefore in itself a miracle that the miracles of the Imams (P) of the Shias abound in the books of Sunni scholars and divines, and are borne out by their enemies. Curious still, traditions about miracles of their own Caliphs are comparatively nil. Thus the miracles of the Imams (P), the true successors of the holy Prophet (P) amply prove not only their own divine status and sanctity but also that of the holy Prophet (P).

5. The Prophet (P) said, 'O' Ammar some rebellious people will kill thee while thou would be calling them towards heaven and they would be calling thee towards hell'. Ammar was killed at "Siffin" fighting against the forces of Moawviah who had revolted against Hazrat Ali (P).
6. Well known prophecy of the barking of the dogs of 'Howwab' to one of the Prophet's wives proceeding against the true Imam (P) was fulfilled when Hazrat Ayesha (R.A.) marched against Hazrat Ali (P) to fight the battle of "Jamel".
7. Prophecy about the "Fire of Hijaz" which occurred in 654 A.H.
8. Prophecy about Halaku Khan Turkoman's invasion which was fulfilled in 656 A.H.
9. Prophecy about the Abbasides coming to throne.
10. About the Twelve Imams (P) of the Shia ( ) which could not be denied by the Sunnis though disconcerting to their beliefs.



11. About the "Tragedy of Karbala", related repeatedly by the holy Prophet (P) as well as by Hazrat Ali (P).
12. Prophecies of Hazrat Imam Ali (P) about Misam Tamar, Rashid Hujri Mukhtar etc. which were fulfilled as stated.
13. Hazrat Imam Ali (P) being asked length and breadth of the Sun replied 900 X 900 'FARSAKH' – Diameter of the sun could only be ascertained in the 18th century by eight different methods to be 880,000 miles. The length and breadth i.e. polar and equatorial semi-circumferences given by Hazrat Imam Ali (P) so accurately as it is now found, at so remote a time when it could not be ascertained scientifically, is surely due to his divine knowledge
14. Hazrat Imam Hasan (P) in his "Khutba" on the demise of his father Hazrat Imam Ali (P) said that the day corresponded with the day of ascension of Jesus Christ (P), which is now found to be correct as shown by mathematical calculations (vide Muslim Review).
15. Hazrat Imam Muhammad Baqir (P) says that the days and lunar months will be longer in the days of Hazrat Imam Mehdi (P). Everybody now knows that the days are increasing by 22 seconds per century owing to tidal friction.
16. Earth's motions were plainly described repeatedly by Hazrat Imam Ali (P) and Hazrat Imam Jafar Al-Sadiq (P) as now accepted by the scientists, although many learned men and ulama felt puzzled for long.
17. Hazrat Imam Ali Naqi (P) described the light in the middle of night in mid sky – discovered in 1856 by Brossen and now known as "Gengenchein".
18. Hazrat Imam Ali Raza (P) says, 'it is a blue orb behind



the yonderveil (atmosphere) which causes the sky to appear blue'. As shown by Langley the Sun is that blue orb.

19. Re-rising of the Sun for Hazrat Imam Ali's prayers during the Prophet's time, Vide : Shifa of Qazi Ayaz etc.
20. Re-rising of the sun a second time during Hazrat Imam Ali's time when proceeding to Siffin. Vide : Nasar Ibne Muzalim's Kitabul Siffin etc.
21. Hazrat Imam Ali Naqi (P) when placed in the cage of tigers by order of caliph Mutawakkil, instead of causing any harm the beasts fell at the Imam's (P) feet.
22. The Tragedy of Karbala is full of miracles as its every incident amply proves. Even now miracles occur at the sacred tombs of the Imams (P) from time to time each year. In the "Pioneer" of 10th August 1928 as also in the "Al-Waiz", details were published how a blind man was restored to sight at Kazmain at the holy Shrine (P) and tomb of Hazrat Moosa Kazim (P).
23. In 1928, a man quite unable to stand on his legs was restored power of walking at NAJAF ASHRAF, i.e. at the tomb of Hazrat Ali (P) and it was published in the 'Sar-faraz' (Lucknow, India).

It is most difficult rather impossible to give even a brief list of the miracles of present times. The few noted above will suffice to prove that our holy Prophet (P) and his "Ahlebait" and Imams (P) of his line were Allah's chosen spiritual chiefs sent to guide the world – that all of them were (طاهر) "Tahir" pure and sinless, loving Allah and loved by Him.

The Sunnis however do not agree with this view and their learned "Ulama" have tried hard to find faults with the Prophets (P) and messengers generally. They have gone so far



as to say that Hazrat Abu Bakr (R.A) might have been made a Prophet (P) instead of Muhammad (P), had not the latter overrode him. They say that the Prophet (P) became a Prophet (P) after 40 years of age and was no better than Hazrat Abu Bakr (R.A) or any other infidel before his appointment as a Prophet (P).

The Shia's belief based on the holy Quran and the traditions of the holy Prophet (P) and the Imams (P) is that the Prophet (P) was created Prophet (P) as such and was pure, holy and innocent and he and his true successors never did anything sinful at any period of their lives. — They acted as directed by Allah. The Prophet (P) was called upon to proclaim his mission after proving and establishing his moral and spiritual supremacy during the first forty years of life, when the people have had unanimously accepted and called him — “Ameen”, righteous, truthful and trustworthy.

N.B. The Fourth Principle i.e. IMAMAT (SPritual - successorship of the Holy Prophet) requiring particular attention will be taken up after the fifth principle i.e. resurrection.



## 5. QIYAMAT : RESURRECTION :

The Day of Judgment or the Day of Reckoning is sure to come and cannot be denied. Here or Hereafter, sooner or later, cause resulting in effect is sure to be faced. Those who deny this — deny the existence of a just Creator. Those who try to dispense with the necessity of the Day of Judgment and profess that good deeds or bad actions of this life are rewarded and punished only in this very life, forget that there are many crimes committed daily which pass undetected and unpunished.

The idea of transmigration of soul in punishment or reward for one's deeds as assumed by many is no more than dreaming and encouraging immorality. Rewards and punishments are in juridical sense, meant to improve and encourage observance of moral and natural laws; and in the absence of such a proposition, no genuine effort can be made or expected to be made to ameliorate one's lot.

Those who believe in Allah, His justice, and mercy cannot but believe in the day of Judgment and Hereafter. Being Just, He is sure to judge us all for everything we do and to reward or punish us on the merit of the case.

With no fear to be held responsible or answerable in the Hereafter the world would become destitute of all moral considerations and unfit for existence — with no inducement to future rewards, there would be no piety, purity, peaceful living and a yearning to do good at all costs and all sense of good and bad will be lost. It is the certainty of the approaching Day of Judgment and a Hereafter which keeps most of us in check against sins and prompts us to do good.

Our Sunni Ulama accept this principle and say that the faithful will be rewarded by seeing Allah in person and that He shall send them to Hell or Heaven not as they deserve in justice but as He chooses (The Hell however, being kept waiting



long, shall be given its fill and when crying for more shall be done justice by Allah Himself, Who shall thrust His own leg into it to cater for its saturation).



Note: As the fourth principle i.e. Succession to the Prophet (P) or the Spiritual leadership requires consideration, it is taken up now at the conclusion of the Chapter on Resurrection :



#### 4. IMAMAT

##### —: VICEGERENCY OF THE HOLY PROPHET :—

Common sense and justice demand that the Prophet's successor must be selected by him and approved by Allah and must possess qualities similar to that of the Prophet (P) whose functions devolve on him. Selections of spiritual leaders if left in the hands of those to be led shall surely prove ruinous. The futility of the conception is obvious.

Imamat having functions or duties similar to "Nubuwwat" (Prophethood) cannot be bestowed by the erring mob but by Allah alone (Who knows the hearts). It can never reach to a tyrant or a sinner but to the pure and taintless, surpassing merits through All's selection.

Says the holy Quran:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ  
إِمَامًا ۚ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۝

( ٢ : ١٢٤ )

"And when the Lord tried Ibrahim (P) by words which he fulfilled, He said verily I am to make you Imam (leader) over men; Ibrahim (P) implored if also he will be from his progeny? Allah replied (yes, but) His covenant embraces and reaches no wrong-doer's." 2:124

The holy Quran also says:

Moses (P) prayed Allah:

وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ۚ هَارُونَ أَخِي ۝ ( ٢٠ : ٢٩, ٣٠ )

"And make for me a vizier (counsellor) for my people — Aaron my brother".

20 : 29, 30



The request was granted; The holy Quran further says :

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ۝٣٥

( ٢٥ : ٣٥ )

“And surely We have already given Moses the Book, and made with him his brother Aaron his Vizier”.

25 : 35

From the above it is apparent that even the Prophets (P) were not free to appoint their successors without the approval of Allah. From Adam (P) to Jesus Christ (P), the system appears unchanged and — successor to any Prophet (P) was never appointed by people — Bani Israiel, of course, selected Samri as their leader instead of Aaron, and the result was that they were led to Cow-Worship.

In contravention to the holy Quran and the Prophet's (P) declarations, the Sunni assert that it is for the people to appoint successor to the Prophet (P); that Imamat (Vicegerency of the holy Prophet (P) ) is not one of the roots and cardinal principles of Islam and may be ignored.

They maintain that a Caliph or successor to the Prophet (P) could only be appointed by :

1. IJMA ( اجماع ) Public consensus.  
As Hazrat Abu Bakr (R.A) was proposed and accepted by Hazrat Omar (R.A) and Abu Obaida Jarrah at Saqifa as a Caliph and this proclamation was accepted as such by the Muslims at large, willingly or unwillingly.
2. ISTIKHLAF ( استخلاف ) Nomination by the predecessor.  
As Hazrat Abu Bakr (R.A) nominated Hazrat Omar (R.A) to succeed him.



3. SHOORAH ( شوري ) Selection by a select body appointed by the deceased Caliph.  
As Hazrat Omar (R.A) did for Hazrat Osman (R.A).
4. QAHR-WA-GHALBAH ( قهر و غلبه )  
Assumption of authority by force, intrigue or craftiness etc. as was done by Moawviah, his son Yazid and other subsequent Caliphs of subsequent dynasties.

The above are the only ways under which successorship to the Prophet (P) is accepted by the Sunni as legitimate. Curious still, they deny Allah and His Prophet (P) the right of choosing Imam (P) or Caliph and assert that the Divine selection and Prophet's (P) nomination would have proved disastrous to the interests of the Muslims — That the Caliph who assumes authority under any of the above four ways, however, depraved, must be obeyed and followed as 'Ulul-Amr' or the 'Authority', as Allah says in the holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ  
مِنْكُمْ

“O those who believe : Obey Allah, and obey the Prophet (P) and those charged with authority (from Allah) amongst you”.

4 : 59

Shia maintain that the very verse shows that the 'Ulul-Amr' i.e. those in authority from Allah, are entitled alone to be obeyed implicitly in everything they do or say like the Prophet (P) himself and consequently must be as good, God-fearing and chosen of Allah as the Prophet (P), whom they represent. He must be infallible, pure and superior in merits to all as stated above.

It ought to be clearly borne in mind that ( ) i.e. 'The Authority' is neither synonymous nor necessarily identical



with the 'ruler'.

Now let us see what Allah and the holy Prophet (P) decide about this as directed by Allah in the end of the verse quoted above, which runs further as follows:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝ (٤: ٥٩)

“And if you quarrel about anything, refer it to Allah and the prophet (P) if you believe in Allah and the day of Judgment: That were the best and excellent interpretation”.

In a verse which is acceptedly about Hazrat Ali (P), Allah says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ  
يُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ۝ (٥ : ٥٥)

“Your patron is only Allah and His Prophet (P) and those who believe, who are steadfast in prayers and give alms while they are kneeling in prayer”.

5 : 55

It being undeniable that the verse is in praise of Hazrat Ali (P), the three patrons or masters clearly pointed out are:

Allah, His Prophet (P), Hazrat Ali (P) together with the Imams (P) from the descendants of the holy Prophet (P), love and fidelity to whom was ordained and declared by Allah as the only recompense for the Prophet's (P) arduous mission. Says holy Quran:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ  
(٢٣ : ٢٢)



“Say : No reward do I ask of you for this except the love of those near of (my) Kin”.

42 : 23

Ahlebait (P) i.e. kins of the holy Prophet (P) deserved love and obedience not only because they were kins of the Prophet (P) but also because they were attested by Allah to be pure and innocent as a leader ought to be.

Says Allah in the holy Quran :

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ  
تَطْهِيرًا ۝  
( ٣٣ : ٣٣ )

“O Ahlebait (Prophet’s kin) : Allah only desires to take away from you all abominations of sins and to keep you as purified and taintless as it should be”.

33 : 33

Now such kins and Ahlebait (P) (worthy of the House) who were pure and spotless were made known by the Holy Prophet (P) when he brought them forth in obedience to Allah’s commands when contesting truth and sanctity of Islam with the learned deputation of the Christians of Najran. The holy Quran says:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ  
أَبْنَاءَنَا وَابْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ  
فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ۝  
( ٣ : ٦١ )

“And he who disputes with you concerning him (i.e. Jesus, (P) after the truth (knowledge i.e. Quran) has come to you, say to him, come, let us call together our sons and your sons, and our women and your women and those like our souls and — yours like that ; Then let us imprecate and invoke Allah to inflict His Curse upon the liars”.

3 : 61



The Prophet (P) came out with Hazrat Husain (P) in his arms and Hazrat Hasan (P) at his side — as sons, Hazrat Fatimah (P) behind him (representing women) and Hazrat Ali (P) in the rear personifying the Prophet's (P) life and soul.

The Christian delegates however, could not stand the test and agreed to pay tribute to enjoy Muslim protection as non-Muslim citizens, and were exempt from services in holy wars etc.— It is worth mentioning here that they were allowed to pray in the Prophet's — Mosque unmolested and not compelled to accept Islam. n.

The holy Quran is full of Hazrat Ali (P) and Ahlebait's praises, however, I have only to add what the holy Prophet (P) said and did with respect to his Vicegerency and Imamatus.

Hazrat Ali (P) was the only one who offered his services to help and follow the holy Prophet (P) in furthering his mission and was accepted and proclaimed his brother, vicegerent and vizier by the Prophet (P) at the 'Entertainment of the Kinsmen' ( ذوالعشيرة ).

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝

“And warn thy relations and near kin”.

26 : 214

Vide Ockley's "History of Saracens", P. 14-15:

“Upon this he (the Apostle) ordered Hazrat Ali (P) to invite his kinsmen about forty in number, to an entertainment, and to set before them a lamb and a large vessel of milk.”

When they had done eating and drinking, he began to preach, but being interrupted by Abu Lahab, he invited them to a like feast the next day, and when it was over, he harangued them in the following words :



“I do not know any man in Arabia who can make you a better present than I now bring you; I offer you the good both of this world and of the other life. The Great Allah has commanded me to call you to Him. Who then will be my vizier, my brother, my deputy? When all were silent, Hazrat Ali (P) said, “I will: I will beat out the teeth, put out the eyes, rip up the bellies and break the legs of all that oppose you. I will be your vizier over them’. ‘Then the apostle of God embracing Hazrat Ali (P) about the neck said, ‘This is my brother, my ambassador, my deputy, pay him obedience’”.

Vide ‘Al-Murtuza”, Page 9 – Hafiz Abdul Rahman writes that when none but Hazrat Ali (P) stood up and offered himself to serve in the cause of Islam, the Prophet (P) embracing Hazrat Ali (P) declared:

إِنَّ هَذَا أَخِي وَخَلِيفَتِي فِيكُمْ فَاسْمَعُوا إِلَيْهِ وَأَطِيعُوا

“Verily this Ali (P) is my brother, my Caliph among you, so hear and obey him”.

Mualim-ut-Tanzil, Abul Fida, Nasayi, Allama Ibn Ashar and other Sunni divines have described the above incident.

It is worthy of note that :

- i. The Prophet’s (P) promise and declaration about his Caliph and vizier was in obedience to the command of Allah.
- ii. In absence of any slackness on the part of Hazrat Ali (P) in serving Islam and the Prophet (P), the holy Prophet (P) was bound to abide by his promise and to fulfil it.
- iii. Anyone who breaks his promise loses confidence and cannot be relied upon. A Prophet (P) can never remain and believed a Prophet (P) as such, if found unreliable.

We find a command to the Prophet (P) in :



فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝ ( ٩٤ : ٤١٨ )

“And when you are free of the duties entrusted to you, appoint and declare your successor (as promised) and strive or make yourself ready to retire to your Lord”.

94 : 7, 8

After performing his last pilgrimage to Makka ( *جمعة الوداع* ), the Prophet (P) was required to make forward formal declaration of his successor. He knew that there were many avaricious hypocrites, vast number of lip-Muslims and raw covert, comparatively few true Muslims and still fewer momeneens he naturally feared and apprehended trouble and therefore postponed the important function to his return to Madeena for which place he started. On reaching Khumm-e-Ghadeer ( *حُمَّ غَدِير* ), he was reminded in strong imperative terms by Allah as follows :

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ ( ٥ : ٦٧ )

“O Prophet (P), proclaim what has been sent down to you from your Lord; and if you do not do what has been revealed, you have not proclaimed Allah’s message at all. And Allah will defend thee against men”.

5 : 67

He accordingly broke journey and stopped at Khumm-e-Ghadeer as ordered and ordained by Him, the Muslims were summoned by calling ( *حِي عَلَىٰ خَيْرِ الْعَمَلِ* ) ‘to hurry and attend the best of deeds’.

When all had assembled, the holy Prophet (P) went upon the pulpit raised by piling up saddles and delivering a sermon demanded how they believed and held him at heart. They replied that he was dearer to them than their own souls and that he was their ‘Wali’ or Master.



The Prophet (P) of Allah then raising Hazrat Ali (P) on his hands proclaimed :

من كنت مولاه فهذا عليّ مولاه  
اللهم وال من والاه وعاد من عاداه

“This Ali (P) is ‘Maula’ (Master) of all those who believe me as their Maula (Master). ‘O Allah ! Show Thy loving mercy to those who love him and treat his foes as thine enemies”.

Congratulations were offered and fidelity vowed by the Muslims. Even Hazrat Omar (R.A) is said to have approached Hazrat Ali (P) saying :

هنيئاً لك يا بن ابي طالب  
اصبحت مولائى ومولائى كل مؤمن ومومنه

“Congratulations to you ‘O Ibn Abi Talib – From this morn you have become my ‘Maula’ (Master) as well as Maula of all the believers in Allah, whether men or women”.

It was after the above appointment of Hazrat Ali (P) that the Prophet (P) was assured by Allah to have fulfilled his mission:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ  
دِينًا  
( ٥ : ٣ )

“Today have I perfected for you your religion, and have fulfilled my favour and blessings upon you, and I am pleased for you to have Islam as religion”.

5 : 4

Why “today” was specific to mention? Because the most



significant principle of Islam viz: 'Imamat' was commended to the Muslims. The favour being Allah's greatest gift, as it guaranteed salvation to the believers and their sure and definite guidance to the true path, hence the teachings of Islam were now declared as complete and sanctioned by Allah's approval. The holy Prophet (P) also bequeathed:

انى تارك فيكم الثقلين كتاب الله وعترتي اهلبيتي فان تمسكتم  
بهما لن تضلوا بعدى

"I leave you two (most sacred) weighty and venerable guides, the Book of Allah and my own kin and the 'Ahle-bait' and you will not go astray if you adhere to them both, in obedience and fidelity".

The holy Prophet's (P) traditions in praise of Hazrat Ali (P) are too numerous to count. A few of these are given below to foster a glimpse of his status in Islam. As ascertained by Allah in the holy Quran, it must be borne in mind that the Prophet (P) never said anything of his own accord, but only those voiced, ordered or willed by Allah:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ اِنْ هُوَ اِلَّا وَحْيٌ يُُّوحَىٰ ۝ (٥٣ : ٣، ٤)

"Neither speaks he out of lust. It is only a revelation revealed".

3 : 3, 4

The holy Prophet (P) said :

انا و على من نور واحد

1. "I and Ali (P) both are from one and the same 'Nur' (light)".

انا مدينة العلم وعلى بابها



2. "I am citadel of knowledge and Ali (P) is it's gateway".

صراط عليّ حق

3. "The path of Ali (P) is the right path".

الحق مع العليّ والعلّي مع الحق

4. "Truth is with Ali (P) and Ali (P) is with Truth".

لا فتى الا عليّ لا سيف الا ذو الفقار

5. "There is no hero like Ali (P) and no sword like 'Zulfi-qar'".

القران مع العليّ والعلّي مع القران

6. "The Book of Allah is with Ali (P) and Ali (P) is with the Book of Allah".

7. When the Prophet (P) was proceeding to Tabuk he left Hazrat Ali (P) to represent him at Madeena. This being the singular occasion when Hazrat Ali (P) did not accompany the Prophet (P) in jehad and therefore mentioned to the Prophet (P) that instead of being allowed to accompany him and fight for Islam, he was left behind to look after the women and children at Madeena.

The actual reasons known to the Prophet (P) were the following :

- a). No fighting was to take place.
- b). It was Allah's will and the Prophet's (P) wish to declare the real position of Hazrat Ali (P).

The Prophet (P) therefore proclaimed in reply to Hazrat Ali (P) in the following terms:



قال : الا ترضى ان تكون منى بمنزلة هرون من موسى الا انه  
ليس لانبى بعدى

“O Ali (P) !, Are you not satisfied to enjoy the same relations with me as Aaron (P) had with Moses (P), (the only difference being) that there is no Prophet (P) after me”.

ان النظر الى وجهه على عبادة

8. “Looking at Ali (P) is akin to the worship of Allah (i.e. as good as prayer)”.

ذكر على عبادة ذكره ذكرى وذكرى ذكر الله

9. “Any mention in glorification of Ali (P) is worship, for mention about him is my mention and my mentions are as good as remembering Allah”.

من ذكر فضيلة من فضائل على ابن ابى طالب  
غفر الله تعالى ما تقدم من ذنبه وما تاخر

10. “Allah forgives the past and future sins of those who narrate even a single merit of Ali Ibn Abi Talib (P)”.

انا حرب لمن حاربهم وسلم لمن سالمهم

11. “(The Prophet (P) said in respect of ‘Ahlebait’):  
“I will fight those who fight them and I am at peace with those who are at peace with them”.

عن عائشة : قال النبى - ان الله تبارك وتعالى قد اعهد الى  
ان من خرج على على هو كافر اخرى بالنار



12. "Allah has pledged that any one who rebels against Ali (P) is an infidel and will be thrown into hell in the hereafter".

از آتانه بن ربیع مرویست کہ رسول اللہ گفت :  
من سید انبیائیم و علی سید اوصیاء است . بدرستیکہ اوصیائے من  
بعد از من دوازده خواہند بود . اول ایشان علی است و آخر ایشان  
قائم ہدی .

13. "I am the Chief of Prophets (P) and Ali (P) is the chief of their vicegerents. Verily there will be twelve vicegerents after me. The first of them is Ali (P) and the last is Mehdi (P)".

اہلبیتی کمثل سفینۃ النوح . من ركبھا نجی ومن تخلف عنها  
غرق و هوئ

14. "My 'Ahlebait' are as the Ark of Noah. Those who adhere to this are saved and those who detest and forsake shall drown and perish".

عن عبد اللہ ابن عباسؓ : یا علیؑ أنت سید فی الدنیا و  
الآخرة . من احبک فقد احبى وحبیبک حبیبی وحبیبی حبیب اللہ  
وعدوک عدوی وعدوی عدو اللہ . لویل لمن ابغضک من بعدی

15. "O Ali (P) ! You are the Master of this world and in the Hereafter. Who so ever loves you indeed loves me and whomsoever you love is beloved to me and verily my beloved is beloved to Allah; and your enemy is my enemy and my enemy is enemy of Allah. Cursed be those who despise you after my demise".

عن ابی بکرؓ . قال النبیؐ : لا یجوز احد عن الصراط الا من کتب علیہ  
الجواز  
( سنن ارقطبی و صواعق محرقة )



16. "None can pass 'Serat', except those whom Ali (P) grants a written permit".

عن ابی لیلة غفاری۔ قال رسول اللہ: سیکون من بعدی فتنة فاذا  
کان ذلك فالزموا علی ابن ابیطالب به فانه فارق بین الحق والباطل  
( فردوس الاخبار )

17. "Verily there shall soon after me be breach of law and religious order and when such deviation from truth happens, follow Ali (P) strictly i.e. adhere to his guidance for he is surely the true criterion of (and the distinguisher — between) right and wrong".

امتیاز حق و باطل کے لیے حبِ حیدر بھی عجب معیار ہے

"To distinguish between right and wrong, love of Hazrat Ali (P) is a unique yardstick".

قال النبی: لو ان عبد الله مثل فاقام نوح في قومه وكان له مثل اُحد ذهابا  
فانفق في سبيل الله ومد عمره حتى يحج الف عام على قدمه ثم بين  
الصفاء والمروة قتل مظلوم ثم ما كان لولا نبيك يا علي لم يشم رائحة  
الجنة ولم يدخلها

18. "If anyone worships Allah for such a length of time as Noah preached his people and he possesses gold equal to the mount of 'Ohad' and gives it out in charity and he gains such a long life as to perform a thousand pilgrimage annually to Makka on foot and he may thereafter be cruelly killed between 'Safa and Merwa' (i.e. precincts of Kaaba), he shall not take smell of the air of paradise, what to say of entering it if he does not love you 'O Ali (P)'".

در مناقب مرتضوی از ابن عباسؓ و در مسند احمد بن حنبل از ابوسعید خدریؓ



منقول است کہ خلافت پر سیدہ خواہند شہادت علی ابن ابی طالبؑ

19. "Everyone created shall be questioned with regard to his love for Ali (P)".

عن حذیفۃ بن الیمانؓ - قال النبیؐ :

علیؑ خیر البشر بعدی من ابی فقد کفر (صحایف و ہدایت العبد)

20. Ali (P) is the best of men after me ; anyone who denies this is an infidel and a disbeliever".

عن برید - قال النبیؐ : لکل نبی ولی و وارث و ان علیا وصیی و وارثی

( فردوس الاخبار و موادات )

21. "There have been heirs and successors to every Prophet (P) and Ali (P) is my heir and successor".

#### NOTE

*This tradition, accepted as true by the Sūnni divines and learned 'Ulama' clearly falsifies Hazrat Abu Bakr (R.A) their first Caliph who had dismissed claims of 'Janab-e-Hazrat Fatimah' (P) on the plea that the Prophet (P) had (exclusively) said to him that apostles of Allah neither inherit nor are inherited by their heirs.*

عن انس بن مالک - قال النبیؐ :

عنوان صحیفۃ المؤمن حب علیؑ ابن ابی طالبؑ

( مناقب خطب و موادات و صواعق محرقہ )

22. "The heading of every true believer's 'Deed-Scroll' (Life-exhibit) is love of Ali Ibne Abi Talib (P)".

عن سلمانؓ (سنن ترمذی) و عن ام سلمہ (صواعق محرقہ)

قال النبیؐ : من احب علیا فقد احبنی و من احبنی فقد احب



الله ومن ابغض علياً فقد ابغضني ومن ابغضني فقد ابغض الله

23. "He who loves Ali (P) loves me and those who love me love their Allah and those who hate and are averse to Ali (P) are averse to me and those who are against me are surely inimical to Allah".

عن ابوالحرث - قال النبي : من اراد ان ينظر الى الادم في علمه  
والي نوح في فهمه والي يحيى في زهده والي موسى في بطشه  
فلينظر الى علي ابن ابي طالب  
( صحيح واقدى )

24. "One who wishes to see Adam (P) for his knowledge, Noah for his wisdom (or understanding), Yehya (P) (John the Baptist) for his peity and Moses (P) for his valour and grandeur should see Ali Ibne Abi Talib (P) who embodies all their merits".

من سب علياً فقد سبني ( مستدرک حاکم ومسند احمد بن حنبل )

25. "One who abuses Ali (P) abuses me".

عن عبد الله ابن عباس - قال النبي : يا علي دمك دمي لحمك لحمي  
قلبك قلبي نفسك نفسي روحك روحي ( دستور الحقايق )

26. "The Prophet (P) said : "O' Ali (P), your blood is my blood, your flesh is my flesh, your heart is my heart, yourself is myself and your soul is like my own soul."

عن البوبكر - قال النبي : قال الله تبارك وتعالى -

من عرف حق علي يركي وطاب ومن انكروا حقه لعن وخاب -  
اقسمت بعزتي ان ادخل الجنة من اطاعه وان عصاني -  
( دستور الحقايق )



27. “Hazrat Abu Bakr (R.A) states that the Prophet (P) declared that Allah said to him, whoever recognizes the rights of Ali (P) becomes pure and forgiven and those who deny his rights are accursed and losers. By My own Honour I shall send those to Hell who sin against Ali (P) though they may obey Me otherwise and I shall send those who obey Ali (P) to paradise even if they have erred against Me”.

عن عمر ابن الخطابؓ ( اربعين مكارم ) و عن ابن عباسؓ  
( در صفوت الاول العالمين ) قال النبيؐ :  
يا عليؑ انت اول المسلمين اسلاما وانت اول المؤمنين ايمانا و  
انت مني بمنزلة هرونؑ من موسىؑ

28. “O Ali (P) ! You are first Muslim in Islam and first momin i.e. true believer with regard to perfection in belief and you enjoy the same status and relation to me as Aaron (P) has to Moses (P)”.

عن عمران بن حصين . قال النبيؐ : ما تريدون من عليؑ .  
ما تريدون من عليؑ . ما تريدون من عليؑ . انا عليا مني  
وانا منه وهو اولي كل مؤمن من بعدي ( مسند احمد بن حنبل  
وصحيح ترمذي ومصابيح ومشكاة وصواعق محرقة )

29. “What do you intend to know about Ali (P), what do you want to know or do about Ali (P). What are your intentions about Ali (P). Surely Ali (P) is from me and I am from him and he is master and lord of all true believers after me”.

عن ابن عباسؓ قال النبيؐ : حب عليؑ ابن ابي طالبؓ تاكل الذنوب كما  
تاكل النار الحطب  
( اربعين وموادات )



30. "Love of Ali Ibne Abi Talib (P) quashes and destroyes all sins as fire burns wood".

عن جابر انصارى : قال النبى :  
حق على اهل الامة كحق الوالد على ولده

31. "Ali's (P) right on Muslims is similar to that of a father over his sons".

عن سعد وقاص : قال النبى : من احب عليا فقد احبني ومن  
ابغض عليا فقد ابغضني ومن اذى عليا فقد اذاني ومن اذاني  
فقد اذى الله ( مسند ابوالمعالي ومسند بزاز وصواعق محرقة )

32. "Verily, he who loves Ali (P) loves me; and he who hates Ali (P) hates me, he who hurts Ali (P) hurts me and does infuriate Allah and displeases Him".

ان عليا مني وانا من علي . فهو ولي كل مومن ومومنه بعدى ولا  
تؤدى ديني الا علي ( صحاح سنه وصواعق محرقة - ابن حجر ومصابيح  
ومسند احمد بن حنبل ومشكاة )

33. "Verily, Ali (P) is from me and I am from Ali (P). He is master and lord of all ture believers, men and women after me and none but he shall pay back debts due from me."

For reference kindly go through 'Zubdatul Manaqib' written by Syed Pir Muhammad alias Bahachi of Khaspur, Gonda, District Fyzabad, U.P., Bharat (INDIA) in 1130 A.H.

لو حبتهم الناس على حب علي لما خلق الله تعالى النار

"Had all agreed and united in love and fealty to Ali (P), hell would not have been created by Allah".



Suffice it to say, that works by Sunni 'Ulama' such as 'Kitab Ausat Tabrani and Sawaiq-e-Muhraqa etc' say that:

نزلت في عليؑ ثلاث وثلاثمائه آيت

“Three hundred and three verses were revealed in the holy Quran in praise of Hazrat Ali (P).



## IMAM – THE ULUL-AMR OR THE AUTHORITY

Thus the holy Prophet (P) as well as Allah have decided the dispute about 'Ulul-Amr', the Authority, and made it quite easy and obvious, for the seekers after truth, to recognize them.

The Spiritual Chief, Imam, Ulul-Amr or the Commander of the Faithful must be the one chosen of Allah and proclaimed by the Prophet (P), possessing merits similar to those of the Prophet (P) he succeeds and like the Prophet (P) he must be implicitly obeyed. Hazrat Ali (P) was the first Imam thus chosen by Allah and declared by the holy Prophet (P).

Islam, in the beginning, had for obvious reasons many persons weak in faith and too many hypocrites. The proclamation at "Khum-e-Ghadeer" was, therefore, a blow to the aims, aspirations and expectations of those who were lovers of wordly gains and temporal grandeur. The infidels too were disappointed as they saw that Islam was provided with future guardians.

Allah says:

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ

( ٥ : ٣ )

"Today those who disbelieve in your religion shall be in despair, and so fear them not but fear Me". 5:4

An attempt was made on the life of the holy Prophet (P) by fourteen hypocrites when crossing at night the valley of 'Harsha'. As promised by Allah, the plot was frustrated. By a flash of light they were seen and were recognized by the Prophet (P) and his companion Huzaifa binul Yaman who was leading the camel. Huzaifa was ordered by the Prophet (P) to keep the names of the hypocrites a secret as he did not like to take steps to punish them and weaken Islam.



Soon after his arrival at Madeena from Makka, the Prophet (P) fell indisposed on or about the 15th. of 'Safar' 11 A.H. He appointed Asama bin Zaid in command of a force to proceed against the Romans who were hostile to Islam. Hazrat Abu Bakr (R.A), Hazrat Omar (R.A), Hazrat Osman (R.A) and all others, excepting Hazrat Ali (P) and other 'Bani Hashims', were ordered to join the army and proceed on to the expedition at once.

Apparently the holy Prophet (P) wanted Madeena to be clear of those who were worldly-wise and suspected rather expected them to be creating troubles in the cause of Islam, after his demise. In spite of repeated and strict reminders and curses of Allah pronounced on the defaulters, the order was disobeyed and Asama could not leave the outskirts of Madeena.

The Prophet (P) asked for pen and paper for getting his last behests written out to save the Muslims from being misled. But Hazrat Omar (R.A), guessing that the will could only be about the Imamatus and Vicegerency of Hazrat Ali (P) cried out.

ان هذا الرجل لبحر حسينا كتاب الله

"Verily, the man is raving; Book of Allah is enough for us".

Allah's testimony that the Prophet (P) speaks only what is revealed to him and the Prophet's (P) declaration about (ثقلين) 'Saqlain' the two weighty and venerable guides, viz: The holy Quran and the Ahlebait, being joint and inseparable guides was openly disregarded.

Hazrat Omar (R.A) and other noisy ones were ordered by the Prophet (P) to quit the house and leave him in peace. Hazrat Omar (R.A) did not treat this order as raving and readily walked away with his friends.



This impertinent interference proved extremely disastrous and caused Muslims to split up in numerous (viz: 73) factions, Hypocrites (i.e. those who professed or pretended to be Muslims but were enemies of Islam and the Prophet (P) at heart) often called the Prophet (P) a 'raving lunatic' etc.

Though recognizing them, the holy Prophet (P) endured with patience and did not punish or expell them due to his extreme kindness and clemency. To quote an example :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنْتَ بِمَجْنُونٍ ۝  
 وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝  
 فَسَتُبْصِرُ وَيُبْصِرُونَ ۝ بِآيَاتِكُمُ الْمَفْتُونُ ۝ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن  
 عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝  
 ( ٤٨ : ١-٤ )

'Nun', By the Pen. And by the (Record) which men write. You are not, by the grace of your Lord, mad or possessed. Nay, verily for you is a reward unfailing, unending. And you (stand) on an exalted pedestal of character. Soon will you see and they will see which of you is afflicted with madness. Verily, it is your Lord that knows best which (among men) hath strayed from His Path and He knows best those who receive (true) guidance". 68 : 1 to 7

The question posed by some as to why names of his successors were not detailed by the Prophet (P) falls to the ground as authentic traditions show that full particulars as to the names etc. of the Imams were given by him at various occasions. There also exists prophecies about them in the old holy books — a few of such Prophecies and traditions are added in brief as follows :

a). In Genesis 17: 20, it is foretold :

“And as for Ishmael (P) (Ismail), I have heard thee.



Behold I have blessed him and will make fruitful and will multiply him exceedingly. Twelve princes shall he beget, and I will make him a great nation”.

The prophecy was fulfilled and was obviously about **اثناعشر** the twelve Imams from our holy Prophet's Ahlebait (P).

- b). Vide **اربع المطالب** ARHAJUL MATALIB, P: 402, Salman Faresi (P) states that he saw once Husain (P) seated in the lap of the Prophet (P) who was kissing him repeatedly and saying :

“You are Imam, (Spiritual Chief), your father is also Imam (your brother is also Imam), nine Imams will descend from you. The leadership and spiritual sway of the last of the line will exist to the end of the world”.

- c). Allama Jamaluddin writes, vide **روضۃ الاحباب** Rauzatul Ahbab: Page 27, Volume-III

Jabir Ansari (R.A) states that he enquired as to who were the ‘Ulul-Amr’, i.e. rulers whose obedience was ordained by Allah?

قال رسول الله : هم خلفائي من بعدى - اولهم علي بن ابي طالب ثم الحسن ثم الحسين ثم علي بن الحسين ثم محمد بن علي المعروف في التوراة بالباقر وستدركه يا جابر فاذا القيته فاقرة مني السلام ثم الصادق جعفر بن محمد ثم موسى بن جعفر ثم علي بن موسى ثم محمد بن علي ثم علي بن محمد ثم الحسن بن علي ثم الحجة الله في ارضه وبقية في عباد محمد بن الحسن بن علي .

ذلك الذي يفتح الله عز وجل على يديه مشارق الارض و مغاربها و ذلك الذي يغيب عن شيعته و اولياء غيبته لا يثبت فيها على القول بامامته الا من امتحن الله قلبه للايمان - ( روضة الاحباب جلد ۳ - صفحہ ۲۷ )



“The Prophet (P) replied : ‘I will have twelve successors (Imams or Caliphs), Ali Ibne Abi Talib (P) will be my first Caliph after me, Hasan (P) and Husain (P) will be the second and the third, fourth will be Ali Ibne Husain (P) and the fifth will be his son Muhammad (P), who is named Baqir (P) in the old testament – time is approaching when you will see him O’ Jabir. Convey my salam and blessings to my said successor when you find him. The sixth will be Jafar Sadiq (P) son of Muhammad Baqir (P), seventh Musa (P) son of Jafar Sadiq (P), eighth Ali (P) son of Musa (P), the ninth Muhammad (P) son of Ali Naqi (P), the tenth Ali (P) son of Muhammad (P), the eleventh will be Hasan (P) son of Ali (P), the twelveth and the last of my successors will be Mohammad (P) son of Hasan (P) the son of Ali (P) – He will triumph over the world and Allah will make him victorious everywhere”.

d). Vide YANABIUL MUWADDAH (369-445)

Sheikhul Islam Sheikh Suleman Qandozi also – quotes a tradition recited by Abdullah Ibne Abbas (R.A) in which the Prophet (P) detailed the names of his twelve vicegerents, and how each one of them will end his life, in answer to a jew, who admitting it to be precisely as foretold by Moses (P), embraced Islam.

e). It is also acknowledged by all sections of Muslims that the Prophet (P) repeatedly informed people that there will be only twelve Spiritual Chiefs, Imams or Caliphs (Vicegerents) and that all of them will be from ‘Quresh’.

عن جابر بن سمره - قال سمعت النبي يقول :

يكون اثنا عشر اميراً - كلهم من قريش -

( صحيح بخارى - كتاب الفتق - باب استخلاف )



f).

“The holy Prophet (P) said : There will be twelve Chiefs, each one of them from Quresh (vide Sahih Bukhari – Chapter 29, Page 628).

رسول اللہ ( صلی اللہ علیہ وآلہ وسلم ) یقول :  
لا یزال ہذا الدین قائماً حتی یكون علیکم اثنا عشر خلیفة .  
( جامع ترمذی )

g).

The Prophet (P) said that this religion will last till there are twelve Caliphs (my successors). (Tirmizi).

لن یزال ہذا الدین قائماً الی اثنا عشر خلیفة من قریش . فاذا  
ہلکوا ما حب الارض باہلہا ( کنز العمال - جلد ۶ - صفحہ ۱۹۸ )

h).

“The Prophet (P) said that this religion shall last till there are twelve Caliphs from Quresh and when they are killed and none of them remains the earth will not exist i.e. the world will end”.

تورۃ مقدس :

احمد الضحوک اتقال یرکب البعیر دیاخذ الشملة و سلو اثنا عشر

عصیما و اخره لامة عظیمہ .

( احمد خنداں - تبسم کرنے والا - کارزار کرنے والا اہل عناد سے -  
کہ سوار ہوگا اونٹ پر اور لیویگا یعنی لٹکائے گا شملہ کو اور قریب  
ہے کہ پیدا ہوں اوس سے بارہ بزرگ اور تاخیر کروں میں اوس  
کے ایک امت عظیم الشان اور بزرگ کی )



j)

Vide Old Testament:

AHMAD (P), the smiling-faced wager of wars with his foes (the infidels), the rider of camel, the wearer of turban-the time is nearing when twelve great divines shall descend from him and I shall keep this nation for long in glory.

اعمال ب - توراۃ مقدس :

میں بنی اسرائیل کے واسطے اونکے بہائیوں سے تیرے مانند ایک  
بنی قائم کروں گا اور اپنا کلام اوسکے منہ میں ڈالوں گا اور جو کچھ  
میں اوس کو فرماؤں گا وہ اوسے کہے گا اور جو کوئی اوس بنی کا حکم  
نہ سنے گا قوم سے وہ کاٹ ڈالا جائے گا اور میں اوس سے  
انتقام لوں گا۔

k)

Refer Urdu version of The Holy Bible i.e 'TORAH'  
(The Old Testament)

I shall appoint a Prophet such as you for Bani-Israil from among their brethren, and put my word into his mouth. He will speak unto them whatever he is bid to speak; and whosoever pays not heed to him, shall be severed from the nation; and I shall take revenge as due.

It is foretold that the world shall end after the twelfth Caliph. Considering the age of the world, the limited number of its lords viz: 12, is surely a severe test of true belief and faith upon the holy Quran and the holy Prophet Muhammad (P).

There is no sect in Islam excepting the 'Shia', which believe and follow twelve Imams, all chosen of Allah and named by



the Prophet (P) and all descended from him, whose merits surpassed those of their contemporaries and whose miracles have been admitted, admired and recorded even by the Ulama of other sects — eleven of them martyrs and the twelfth, whose birthday the 15th of Shawban شعبان is universally celebrated by the Shia every year, is still alive and present though hidden from view and who is expected by all to appear with Jesus Christ (P) and rule the world aright when the time ordained and willed by Allah comes.

There are many who wonder and question the longevity of life of our 12th and the present Imam. If they profess Islam, they should not forget that they have to have faith and believe that :

1. Hazrat Jesus Christ (P) is alive.
  2. Hazrat Khizr (P) is alive.
  3. Hazrat Ilyas is alive.
  4. Ashab-e-Kahf (P) are alive.
  5. Their dog 'Qitmeer' is alive as well.
  6. Dajjal are alive.
  7. Iblees is alive.
- All hidden from sight, though seen on occasion by selected few.

It is strange indeed if a Muslim (i.e. a believer) disbelieves the presence of their Prophet's (P) grandson and successor, in spite of their Prophet's (P) assurances! In every other religion, there are some believed alive and awaited Spiritual Chiefs — expected to appear when the time comes.

As to the scientific minded let us ask them :

Do they not believe that death and decay are due mainly to our incomplete or inadequate knowledge ?

If a man is perfect in knowledge he would surely be able to avoid the injurious and recoupe effectively any loss and damage or deterioration sustained daily and thus attain and



enjoy longevity in return. In short we grow old and die due to our ignorance and therefore neglect of hygienic principles. Our Prophet (P) and his True Successors, the Imams, being taught by the All-knowing Allah were perfect in knowledge; and therefore no wonder that they are alive; those killed by poison and sword as martyrs and the 12th and the last kept hidden from view till Allah bids him to appear, also to test those who profess ایمان بالغیب , fiath in the "Unseen".





## INNOVATIONS IN ISLAM

The holy Prophet (P) breathed his last on the 28th of 'Safar' (the second month of Muslim calendar) 11. A.H. and was buried on the 2nd Rabi-ul-Awwal. But the Sunni are uncertain and assume the date of demise to be in between the 1st and the 12th of Rabi-ul-Awwal. They celebrate "Bara-Wafat' on the 12th of Rabi-ul-Awwal with rejoicings, while the Shia mourn their Prophet's (P) demise on the 28th of Safar each year.

Hazrat Abu Bakr (R.A) was neither in the camp with Asama as ordered by the Prophet (P) nor at the house of the Prophet (P) at his death bed as a token of his 'so called' love for the Prophet (P). He was, as a matter of fact, with his wife at Sekh or al-Sonh, a distance of about 2 to 3 miles away from Madeena. Hazrat Omar (R.A) sent word to him and in the meantime kept walking at the door with drawn sword threatening to kill anyone who would dare to mention that the Prophet (P) had expired.

The demeanour and attitude is however vastly admired by his adherents as a glorious and lucid proof of his extreme attachment and love for the Prophet (P).

Hazrat Abu Bakr (R.A) arrived and Hazrat Omar (R.A), coming to his senses, sheathed his sword and hurried with him and Hazrat Abu Ubaidah Jarrah (R.A), not to the mosque, the usual place of Muslim congregation, but to 'Saqifa Bani Saeda', an old meeting place, rendezvous, of infidels and bad characters.



**CALIPHATE OF HAZRAT ABU BAKR (R.A)**  
**BY 'IJMA'**  
**(PUBLIC SELECTION)**

Hazrat Omar (R.A) and Hazrat Abu Bakr (R.A) claimed that the 'Mohajir's (i.e. the migrants) only had the preferential right to the Caliphate due to their priority in Islam, kinship to the holy Prophet (P) and their 'hijrat' with the holy Prophet (P) at great risk to their life and property.

The 'Ansars' urged that they were no less entitled to the Caliphate as they received the Prophet (P) on his hijra to Madeena and protected him from the evil designs and threats of his powerful foes.

Hobab one of their sagacious spokesman warned them and maintained that the rule and the authority must not be wrenched from the house of the holy Prophet (P). If the authority passes on to any such clan or family whose members were slain in jehad, it was apprehended that revenge, which has always been held by the Arabs as a sacred duty, will be taken from the Prophet's (P) descendents.

Hazrat Omar (R.A) rebuked Hobab for such apprehensions and catching hold of Hazrat Abu Bakr's hand declared him as his selected Caliph and swore fealty to him. Abu Obaida Jarrah seconded and others followed suit. Those reluctant were compelled, coerced and won over later. The greedy mob of raw converts and hypocrites were found ready to join and support their so selected Caliph.

Besides 'Bani Hashim', Zubeir, Meqdad Bin Aswad, Salman-e-Farsi, Abuzar Ghifari, Ammar Yathir, Barra Bin Zaheb, Khalid Bin Saeed, Abu Ayub Ansari, Khazeema Bin Thabit and some others kept aloof, as they believed only Hazrat Ali (P) as the rightful Imam and successor to the Prophet (P) as declared by him.



The holy Prophet (P) could only be buried on the 2nd of Rabi-ul-Awwal, the third day after his demise. Hazrat Ali (P) was helped in this sacred duty by Abbas, Fazal, Qasem, Saqrau and Abu Talha Ansari, the only persons who attended the funeral services of the holy Prophet (P). Maulana Roome, a Sunni saint says :

چوں صحابہ حب دنیا داشتند مصطفیٰ را بکفن بگذاشتند

“As the companions of the Prophet (P) were fond of the world only, they left him unburied”.

Hazrat Omar (R.A), the Chief actor of this dramatic disposal of the Caliphate called Hazrat Abu Bakr's Caliphate **فلته** i.e. an illegal, unexpected sudden attempt fraught with dangers, which succeeded by chance as it took people unawares without giving them time to think over the enormity of the injustice involved. He also said that a recurrence of such an attempt must be punished by putting to death the man who assumed Caliphate as well as those who help and swear allegiance to him. — (Strange admission, warning the seekers after truth).

Abu Sufyan coming to Hazrat Ali (P) tried to prompt him to rise in arms and contest his right to the throne of his ancestors, (being a lip-Muslim and hypocrite he did not know or understand the sacred nature of Prophethood and Imamat and considered these as good as kingship, and that he would fill up the streets of Madeena to fight in his cause.

Hazrat Ali (P) rebuked him for being an enemy of Islam and aiming its ruin only. He shut his door and sat in mourning with other “Ahlebait” and busied himself in arranging the holy Quran in proper order i.e. in the order of it's revelation.

Hazrat Omar (R.A) now asked Hazrat Abu Bakr (R.A) to demand allegiance from Hazrat Ali (P). On 14th Rabi-ul-Awwal, Hazrat Abu Bakr (R.A) sent his slave twice to Hazrat



Ali (P), asking him to attend the Caliph or the Amir-ul-Momenin, but was refused and rebuked for assuming a title to which he had no right. Hazrat Omar (R.A) himself then proceeded accompanied by his adherents with fire and wood and calling at the door threatened to burn the house if Hazrat Ali (P) still persisted to remain indoors. Janabe Hazrat Fatimah (P), the holy Prophet's only daughter coming behind the door remonstrated against this ill treatment of the bereaved family. She told Hazrat Omar (R.A) that "Hasnain", i.e. Hazrat Hasan (P) and Hazrat Husain (P) the Prophet's darlings were also inside the house and that their father Hazrat Ali (P) had resolved not to go out of the house till such time that he completes the compilation of the holy "Quran". But Hazrat Omar (R.A) not only sore to burn the house over them but actually set fire to the door, which falling upon 'Syedah' (Fatimah) (P), caused death of Hazrat Mohsin (P), her unborn child and eventually proved the real cause of her own martyrdom on the 3rd of Jamadi-ul-Aakhir, the same year, after continued ailments and sufferings unknown to the world.

Sunni Ulama admit and confirm, at least the attempt to burn the house if not the actual burning of the house of 'Ahlebait', to teach the Muslims that it was reasonable and therefore legitimate to actually burn the house, being in obedience to their Ulul-Amr and so they did at Karbala. (Perhaps in accordance with the 'Traditions of the Sheikha'in')

Hazrat Ali (P) was thus compelled to attend Hazrat Abu Bakr's darbar in the mosque. When allegiance to Hazrat Abu Bakr (R.A) was demanded from him, he refused to do so. He reminded the Muslims present about his own merits and services to Islam and Allah's and the Prophet's declaration and commandments with regard to his appointment as 'Maula', Wali, Wasi, Vizier and Successor to the Prophet (P). Hazrat Ali (P) told Hazrat Abu Bakr (R.A) that the grounds on which he i.e. (Abu Bakr) claimed preference and precedence over 'Ansars' were that he was 'Muhajir' (migrant) and Qureshi. That in these respects also his (i.e. Hazrat Ali's)



claims to the vicegerency of the holy Prophet (P) were far too superior to Hazrat Abu Bakr's qualifications; that he was the nearest kin, the foremost in Islam who never worshipped anyone but Allah from the very childhood and was, above all, the best of 'Mujahids'.

Hazrat Ali (P) sounded and warned the Muslims not to disobey Allah and not to go astray. None could deny or refute Hazrat Ali's claim, One only out of them said that as Hazrat Ali (P) did not come out to contest for the Caliphate at Saquifa, they thought that he did not care for the said office, and as the matter had since been settled by them under the misunderstanding he should also acquiesce and agree with them.

Hazrat Ali (P) replied; how could he, (let them) leave the holy Prophet (P) unattended (unburied).

Hazrat Abu Bakr (R.A) allowed Hazrat Ali (P) to retire and told Hazrat Omar (R.A) that he could not force Ali (P) to have his **بيعت** — vow of allegiance — till Fatimah (P) was alive.

Was this a threat, expressed in terms suggestive of respect and regard for the holy Prophet's daughter?

Was he really sincere and actually cared not to displease 'Khatun-e-Jannat'?

In obedience to Allah's command, quoted hereunder, the holy Prophet (P) had given 'FADAK' to Hazrat Fatima (P) under a deed of gift vide: Maawrej-un-Nubuwwat & Durre-Mansoor — P176, volume 4.

Says holy Quran :

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسَّبِيلَ وَلَا تُبَذِّرْ تَبْذِيرًا ۝

( ١٤ : ٢٦ )



“And give to him who is of kin his due and to the poor and to the wayfarer, but do not waste wastefully”.

17:26

And also :

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسَّبِيلَ ( ٣٠ : ٣٨ )

“So give to him who is of kin his due and to the poor and to the wayfarer”.

30:38

Hazrat Abu Bakr (R.A) confiscated ‘FADAK’ and dispossessed Hazrat Fatimah (P) of the estate given to her by the holy Prophet (P).

Hazrat Fatimah (P) claimed its restoration on the grounds that :

- i. ‘FADAK’ was given to her by the holy Prophet (P) and was in her possession throughout.
- ii. Being the only daughter of the holy Prophet (P) the estate belonged to her by inheritance as well.

As regards inheritance Hazrat Abu Bakr (R.A) said that he had heard the holy Prophet (P) saying :

نحن معاشر الانبياء لا نرث ولا نورث وما تركناه صدقه

“We the group of prophets do neither inherit nor are inherited; whatever we leave goes as alms to the poor”.

“Hazrat Fatimah (P) was much displeased at the glaring false assertion. The tradition was never heard by anyone; it was against actual facts and against the holy ‘Quran’ for Hazrat Muhammad (P) himself had inherited his holy father (P). The holy ‘Quran’ proves that all the prophets generally inherited assets of their parents and



were inherited by their successors and descendents”.

Allah's commandment in respect of inheritance is general and prophets have nowhere been exempted from the order :

Says holy 'Quran' :

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ  
نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا  
مَّفْرُوضًا ۝  
( ٤ : ٤ )

“For men is a portion of what parents and kindered leave; and for women a portion of what parents and kindered leave of what is little thereof or much, a determined portion”. 4:7

Also, verse 11 of the same sura :

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي كَرِمَتْهُ حِظُّ الْإُنثَى ۖ  
( ٤ : ١١ )

“Allah enjoins you concerning your children: for a male is the like of the share of females”. 4:11

See also, verse 33 of the same Sura :

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ  
فَأَتَوْهُمْ نَصِيبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝ ( ٤ : ٣٣ )

“And to everyone have We appointed heirs of what parents and kindered leave and those whom your right hands have joined (in pledge), so give them their portion. Verily, Allah is overall things a witness”. 4:33

Hazrat Fatimah (P) produced the deed of gift to her by the holy Prophet (P). Hazrat Ali (P) and 'Umm-e-Aiman' were also produced as witnesses but Hazrat Abu Bakr (R.A) dismissed her claim declaring the proof as inadequate.



The holy Prophet's (P) widows including Hazrat Ayesha (R.A) disbelieved Hazrat Abu Bakr (R.A) as they themselves were neither dispossessed of their quarters nor their quarters and belongings passed on to the state for the benefit of the poor, but were inherited by their own relatives. Hazrat Ali (P) also believed Hazrat Abu Bakr (R.A) to be a liar as he neither returned back nor was asked to return, for the use of the poor, the things and articles which he had inherited from the holy Prophet (P) such as his sword, his turban, his camel etc. The 3rd. Caliph also disbelieved Hazrat Abu Bakr (R.A) as he bestowed 'FADAK' to Marwan instead of spending its income on the poor.

From 'Seerat-un-Nabi', Part-I of Volume-II, we find that Hazrat Omar bin Abdul Aziz (R.A), the tenth Caliph of the Sunni also disbelieved Hazrat Abu Bakr (R.A) and returned 'FADAK' to 'Bani-Fatimah'.

The holy 'Quran' falsifies Hazrat Abu Bakr (R.A) :

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۝ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۚ وَاجْعَلْهُ رَبِّ رَضِيًّا ۝ (١٩: ٥)

“And verily I fear my heirs after me and my wife is barren; then grant me from before thee an heir, to succeed me, and to succeed the family of Jacob, and make him Lord, well pleasing”. 19:5

It is also worth note that alms were deemed unclean and not allowed to be taken by or bestowed on the holy Prophet (P) and his descendents. As a Prophet (P) it was his duty to warn Hazrat Fatimah (P), Hazrat Ali (P) and their children first of all against taking anything left by him in inheritance as the use thereof would be sinful, instead of informing Hazrat Abu Bakr (R.A) only who was not concerned in the matter. Hazrat Ali (P) who had been proclaimed as the gate to the citadel of the holy Prophet's knowledge must surely have been apprised and not left in the dark about such



an important matter which concerned him and his family only.

Hazrat Abu Bakr (R.A) himself accepted his falsehood as it appears from *سيرة الخليلي* etc. that he after further considerations passed on his written orders to 'Hazrat Fatimah' (P) restoring 'FADAK' to her possession. Hazrat Omar (R.A) calling upon him asked what the decree was and when informed, he snatched it away and tearing it to pieces rebuked Hazrat Abu Bakr (R.A) for his thoughtless action and said how then will he maintain the Muslims if he returns back the estate to 'Hazrat Fatimah' (P).

From Sahih Muslim, Sahih Bukhari, Masnad ibne Hanbal etc., we find that :

فغضبت فاطمة بنت رسول الله صلعم فهجرت ابا بكر فلم تزل  
مهاجرة حتى توفيت . فلم تكلمه حتى توفيت .

“Hazrat Fatimah (P) was so much grieved and infuriated that she never spoke to or tolerated Hazrat Abu Bakr's presence thereafter till her demise”.

This attitude of 'Khatun-e-Jannat' (the holy Lady of Paradise, Hazrat Fatimah (P), salwatullah-e-Alaiha) answers two questions :

- i. Whosoever displeases Hazrat Fatimah (P) surely displeases the holy Prophet (P) and infuriates Allah i.e. her enemy is the holy Prophet's enemy and the holy Prophet's enemy is the enemy of Allah. — This tradition is accepted to be true by all sects of Islam and cannot be denied. Hazrat Abu Bakr (R.A) and Hazrat Omar (R.A) surely displeased Hazrat Fatimah (P) and they were never excused and forgiven. She left this world enduring hardships and ill treatments from them and swore to complain against them to Allah. Let us not forget that she is Tahirah, Siddiquah, Saiyyedah,



Khatun-e-Jannat and her enemies have certainly no place in Islam.

- ii. Those who die and do not recognize and acknowledge that is to say do not believe in and follow the Imam of the period, die 'The death of ignorance'.

Hazrat Fatimah (P) accepted Hazrat Ali (P) as her Imam and never acknowledged or swore fealty to Hazrat Abu Bakr (R.A). She, thus clearly pointed out to the Muslims in general as to who were their true Imam, Caliph, Ulul-Amr, Spiritual Chief and Lord.

Hazrat Fatimah (P) passed the short period of about 92 days in mourning her father, deprived of means of her sustenance and neglected altogether. When she departed from this world, she was buried at night by Hazrat Ali (P) and her funeral, like that of her father, the holy Prophet (P) was unattended by the adherents of Hazrat Abu Bakr (R.A).

Hazrat Omar (R.A) was, however, not yet satisfied. He planned to effect future recognition rather the very existence of the holy Prophet's descendents impossible.

Abu Sufyan, the greatest enemy of Islam and the holy Prophet (P) was bribed by offer of the rule of Damascus (Syria etc.) to his son Yazid, the brother of Moawwiyah. Thus Bani Umaiyyads who had been subjugated by the holy Prophet (P) after continued struggle, were raised and restored to greater powers and prosperity.

Hazrat Abu Bakr (R.A) died after a reign of 2 years, 3 months and 10 days on 22nd Jamadi-ul-Sani, in the year 13 A.H. His innovation in ordering jehad for realizing Zakat (i.e. poor rate) against those professing Islam and killing and burning hundreds alive is a feat of note in history.

The Caliphate was acquired for Hazrat Abu Bakr (R.A) by the tactics of Hazrat Omar (R.A) and was, therefore, to be



returned to him. The principle of election by Muslims in public i.e. 'IJMA' **اجماع** would surely have failed to secure a chance for Hazrat Omar (R.A).

Hazrat Abu Bakr (R.A) is praised for his obedience, love and esteem to the holy Prophet (P), the holy 'Quran' and Ahlebait by his admirers:

1. He followed the holy Prophet (P) to the cave of 'Hira', and thence on the hijrat (migration) to Madeena. He endured the hardships of the company inside the cave with loud cries, weeping and wailing, despite admonitions to remain calm and silent.
2. He preferred personal safety and would leave the holy Prophet (P) alone in wars whenever the situation turned risky
3. He preferred to endure curses of Allah and the holy Prophet (P) for not going under the banner of Usama and remained at Madeena for love of the holy Prophet (P) (or to watch his interests).
4. He chose to enjoy the company of his wife away from Madeena rather than staying by the 'death bed of the ailing' holy Prophet (P).
5. He assumed Caliphate ousting Hazrat Ali (P) against Allah's and His holy Prophet's will — which fact could not be denied even by him.
6. He treated 'Siddiquah, Tahirah', Hazrat Fatimah (P) as a false claimant of her inheritance and 'FADAK' was confiscated by him.
7. He treated 'Umm-e-Aiman" (R.A) and Hazrat Ali (P) as false witnesses and rejected their evidences.
8. He infuriated and displeased Hazrat Fatimah (P) caring little for Allah's and the holy Prophet's displeasure.



## CALIPHATE OF HAZRAT OMAR (R.A) BY 'ISTIKHLAF' (NOMINATION)

Hazrat Abu Bakr (R.A) was keen to pay back Hazrat Omar (R.A) in his own coins. Due to detestable, despotic demeanour and harsh temperament of Hazrat Omar (R.A), his selection or election to the Caliphate by public, however, deemed extremely doubtful.

There was a great risk of reversion of authority to Hazrat Ali (P), one of the holy Ahlebait (P) and the declared Imam, and Caliph chosen by Allah and the holy Prophet (P), thus frustrating their plans and schemes in ousting and eliminating him.

Ignoring Hazrat Ali (P) as such, Hazrat Abu Bakr (R.A) had to resort to nomination i.e. "ISTIKHLAF". Hazrat Abu Bakr (R.A) consulted Hazrat Abdur Rahman, Hazrat Osman's brother-in-law, who praising Hazrat Omar (R.A) remarked that he was only too harsh, though suitable otherwise. Hazrat Osman (R.A) said that "his inward was better than his outward". Talha and several others, learning that Hazrat Abu Bakr (R.A) was meditating to nominate Hazrat Omar (R.A) approached him and protested against the idea, as they probably imagined that it would be sinful to place the Muslims under the yoke of such a hard master as Hazrat Omar (R.A).

Hazrat Abu Bakr (R.A) might have been doubtful at first but was now at ease to do as he chose. None of those consulted, even hinted to observe the principle of 'Election by public'. It was declared نلتہ by Hazrat Omar (R.A) and probably considered not good enough to be adhered to.

Nomination by Allah and His holy Prophet (P) was not acceptable as it was against the interests of the worldly minded.

But none of their supporters had disagreed or objected to his



authority to nominate a successor — their remarks about Hazrat Omar (R.A) were foolish. When there was no principle, there was no fear and Hazrat Abu Bakr (R.A) was free to bestow Caliphate to anyone, fit or unfit.

He asked Hazrat Osman (R.A) to write an ordinance, which he dictated on the following lines :

“I, Abu Bakr son of Abu Qahafa, at the eve of my approaching end, make declaration of my will to Muslims that I nominate as my successor . . . . .”. Hazrat Abu Bakr (R.A) swooned away and Hazrat Osman (R.A) entered the name of Hazrat Omar (R.A) and finished the ordinance.

Coming to his senses, Hazrat Abu Bakr (R.A) enquired and was satisfied to learn that it was ‘Correctly finished’.

It is worth noting that the holy Prophet (P) was called ‘Raving’ and not allowed to dictate his last behest. While Hazrat Abu Bakr’s ordinance actually completed during his unconscious state was accepted without any objections.

This was the second political step to reduce and convert the divine nature of the Caliphate into a form worst than ordinary kingship and monarchy, open to be usurped by force and tactics or intrigues by anyone howsoever incompetent or disqualified.

Hazrat Omar (R.A) son of Khattab became the 2nd Caliph, by the revised principle of nomination on 22nd Jamadi-ul-Sani, 12 A.H. He was a great enemy of the holy Prophet (P) and is known to have come with drawn sword to kill him. At the door he was confronted by the holy Prophet’s uncle, the renowned warrior Hazrat Hamza (P) and was so much affected that he accepted Islam without questioning anything regarding principles or precepts.

Abu Jahal was his maternal uncle, hence Hazrat Omar’s



conversion was looked upon with satisfaction by the rest of the new converts at that time.

Allama Ibne Qaitaba Deenwari in his book, **MAAWRIF** besides other Sunni writers, give a very interesting account of his ancestors and genealogy.

Zuhaka a slave girl of Hashim bin Abde Manaf was mistress of Nazla bin Hashim and also of Abdul Uzza bin Rayah and gave birth to Nofail the grandfather of Hazrat Omar (R.A). Nofail had two sons, Amr and Khattab. After Nofail's death, Amr, his son, took his widowed mother Jaida to wife and got a son named Zaid. Thus Hazrat Omar ibne Khattab was curiously related to the members of the family.

Ibne Hujjaj Baghdadi says :

وَأُمُّهُ أُخْتُهُ وَعَمَّتُهُ	مَنْ جَدَّاهُ خَالَهُ وَوَالِدَهُ
وَأَنْ يَحْمَدَ يَوْمَ الْغَدِيرِ بَيْعَتُهُ	أَجْدَرَ أَنْ يُبْغِضَ الْوَصِيَّ

Many changes in Islam of today are indebted to Caliph Hazrat Omar (R.A) who ruled for ten years and six months.

Even rites of religious duties such as the daily prayers etc. did not escape unaffected. All the enemies of the holy Prophet's house were raised to power by Hazrat Omar (R.A) and Bani Hashim not allowed to function any where. Aggressive wars to win countries, and make forced converts was called "Jihad" in the name of Allah. He personally never commanded a force, but the conquests made by Muslims commanded by Khalid, Moawviah etc. are considered very creditable to him.

He took 5000 Dinars for his services as Caliph. He is said to be very frugal and simple in food and dress. His diet consisted of wheat flour, meat, olive oil, milk, vegetable and vinegar.



He left one daughter (H) Hafsa, and six sons viz: Abdullah, Abdur Rahman, Asim, Abedullah, Ayas and Zaid — all of them were hostile to the holy Prophet's Ahlebait (P) and kin, and sworn slaves and adherents of Moawaviyah and none of them accepted Hazrat Ali (P) even as the fourth Caliph.

Abdullah was zealous supporter and sworn slave of Yazid and his brother Abedullah fought against Hazrat Ali (P) and was killed at Siffin.

Hazrat Omar (R.A) was stabbed on 26th Zulhijja, in the year 23, A.H. by Shujaa or Firoz, a Persian captive slave of Moghira-bin-Shoba, the governor of Kufa. He died on the first of Moharram and buried near Hazrat Abu Bakr's grave. Each of his heirs got over a lac i.e. 100,000 Dinars in share. One of his house was bought by Moawviyah for 86,000 Dinars to clear off the debt which Hazrat Omar (R.A) had accepted to have taken from the Muslim treasury i.e. 'Baitul Mal'.

As regards Hazrat Ali (P), Hazrat Omar (R.A) strictly warned the Muslims not to appoint him their Caliph as he was (considered by him) disqualified for the said office due to (following) :

- a) His cheerful demeanour.
- b) His persistent claims to the Caliphate (Professing) as chosen of Allah and the holy Prophet (P), which indicated that he was too ambitious and fond of it; and that.
- c) He was rigidly strict. That, if you chose him as your Caliph, be sure that he will compel you to follow nothing but truth, whether you like it or not and whether it suits you or not.



**CALIPHATE OF HAZRAT OSMAN (R.A) BY  
"SHOORAH"  
SELECTION BY A SELECT COMMITTEE**

So Hazrat Omar (R.A) admonished and warned Muslims in general and his adherents in particular never to choose Hazrat Ali (P) as their Caliph.

His political brain devised a wonderful plan to dispose of Hazrat Ali (P) and choose a Caliph already selected and earmarked by him in his heart.

He appointed a committee consisting of :

1. Hazrat Ali (P), 2. Hazrat Osman (R.A), Hazrat Talha (R.A), 4. Hazrat Zubair (R.A), 5. Hazrat Saad Waqas (R.A) and 6. Hazrat Abdur Rahman (R.A) — to select one out of themselves as their Caliph. Stipulating that if one (of them) disagrees (with the five others then) he should be beheaded, if two disagree, they ought to be put to death, if three are on each side, the one supported by Hazrat Abdur Rahman (R.A) should be declared successful and the opponents, should they resist, be killed on the spot. Hazrat Abdullah ibne Omar (R.A) his own son, was to watch over the proceedings and have a casting vote.

Hazrat Omar (R.A) had cautioned the Muslims not to select Hazrat Ali (P) as he was of a pleasant nature (a disqualification indeed) and rigid in Islamic principles.

Why, then did he name him as a member of the said committee, 'Shoorah'? Saad and Abdur Rahman were cousins. Hazrat Osman's sister was married to Abdur Rahman. These three being sure supporters of each other and Abdullah ibne Omar being directed to give his casting vote to Abdur Rhaman's side, the result was obvious.

It was believed by Hazrat Omar (R.A) that Ali (P) would never swear allegiance to Hazrat Osman (R.A), who was sure



to be selected by his near relatives, and will therefore be put to death.

Abdur Rahman offered to forego his claim to the Caliphate if other members consented to abide by his decision.

Hazrat Osman (R.A) as well as others consented, but Hazrat Ali (P) kept silent. Hazrat Ali (P) being Imam knew their game and aim. He was however, obliged to warn them and desired them to follow the holy 'Quran' and the holy Ahle-bait (P) and not to go astray, as was his usual practice on every possible occasion.

Abdur Rahman authorised by the majority offered Caliphate to Hazrat Ali (P) on the condition that he binds himself by the covenant of the Lord (Allah) to act according to :

- a. The Book of Allah i.e. the holy 'Quran'.
- b. The traditions of the holy Prophet (P), and
- c. The practices and the precedents of the Sheikhs (the two Sheikhs) i.e. Hazrat Abu Bakr (R.A) and Hazrat Omar (R.A).

Hazrat Ali (P) replied that he would definitely act according to (a) and (b) i.e. the 'Quran-e-Majeed' and the holy Prophet's traditions and that he considered the third condition either superfluous (if according to the first two) or sinful (if against them).

More explicitly conditions (c) would either follow (a) and (b) or would go against (a) and (b).

Abdur Rahman then put the same question to Hazrat Osman (R.A) who readily accepted all the three conditions and was declared as the third Caliph and successor to Hazrat Omar (R.A).

Hazrat Osman (R.A) surpassed and exceeded all limits in favouring and patronizing Bani Umayyads, his kinsmen.



Abu Sufyan who had lost his eyesight due to old age came to congratulate and bless Hazrat Osman (R.A) on his succession to the Caliphate. Thinking there were no other Muslim besides Bani Umaiyyads present at the time, he advised the Caliph, his kinsman in the following terms :

يا بني اميه تلقفوا ما تلقفت الكرة : والذي يحلف به ابوسفنيان  
ما من عذاب ولا حساب ولا نار ولا بعث ولا قيامة

Vide : Istiyab' by Allama Hafiz Ibne Abdul Ber

'Imamat-wa-as-Siyasat' by Ibne Qaitaba'

"O' Bani Umaiyyads, keep this kingdom amongst yourselves like a ball kept by children at play. For I, Abu Sufyan swore by that which I think fit to swear that there is neither punishment nor reckoning of our deeds, neither is there hell nor resurrection and the Day of Judgment".

Instead of punishing him under the Muslim law, Hazrat Osman (R.A) was pleased to grant him 200,000 Dinars from the Muslim treasury i.e. "Baitul Mal".

The holy 'Quran' and the holy Prophet (P) do not permit such treatment of an open enemy of Islam. It may however, be in conformity with 'Seerat-e-Sheikhain', as it would be seen that they tried to revive and restore the enemies of Islam and the enemies of the holy Prophet's house to power.

Marwan a known hypocrite and notorious forger of Quranic verses as a scribe who had been banished by the holy Prophet (P) himself and not allowed to enter Madeena was not only called back but also entrusted with the management and control of all affairs, as the prime minister of the Caliph.

All posts and offices were filled by Bani Umaiyyads inspite of



their ignoble character, depraved morals and open disregard to the teachings of Islam.

Marwan was bestowed the estate of 'FADAK', which had been confiscated from Hazrat Fatimah (P) and the falsehood of Caliph Hazrat Abu Bakr (R.A) regarding its being for the poor made manifest. He was also recipient of innumerable favours and grants and practically ruled the Muslims as he liked.

The Bani Umayyads who were posted as governors of different provinces e.g. Iraq, Syria, Egypt etc. were drunkards and of detestable morals. They robbed and openly tyrannized people. Complaints poured in from all over the domain but of no avail : (vide : Spirit of Islam by S. Amir Ali, pages 417-437).

Some of the more daring Sahaba (i.e. Companions of the holy Prophet) warned Hazrat Osman (R.A) against the misconduct and aggression of his governors, but were ill treated and abused. Hazrat Abuzar Ghifari (R.A) was exiled to Rubda where he died in banishment just because he criticised Moawviah for his total disregard of the teachings of Islam.

Finding no redress from hardships, people flocked to Madeena from Egypt and Syria and the Caliph was hard pressed to do justice and remove the unworthy governors or to evacuate the Caliphate.

Hazrat Ali (P) when approached by Hazrat Osman (R.A), advised him to passify the Muslims by attending to their legitimate demands and removing some of his undesirable governors.

Mohammad bin Abu Bakr was accordingly granted letter of appointment as governor of Egypt. He was directed to proceed to Egypt to take over charge from previous governor. He was on his way when Hazrat Osman's slave was met with riding fast on his camel. On being questioned he said



that he was going to the governor of Egypt., but denied to have any written orders from the Caliph. This created suspicion. On search, however, an order signed and duly sealed by the Caliph was detected concealed in the water bag. The letter was addressed to the previous governor directing him not to hand over charge to Muhammad ibne Abu Bakr but to put him and his followers to death, when fell in his control there. This treacherous plot infuriated the Muslim mob who returned back to Madeena to demand an explanation and avenge the crime. Hazrat Ayesha (R.A), sister of Muhammad ibne Abu Bakr was also much displeased and advised the Muslims to kill the "Nasil", as she called Hazrat Osman (R.A) in derision.

Hazrat Osman (R.A) denied all knowledge about the said order but admitted the seal, the bearer and the camel ridden by his slave as his own. When asked to interrogate or hand-over Marwan, his secretary, he refused to do so.

The siege of his palace continued for several days. Hazrat Ali (P), finding his advices disregarded, refused to take part in the matter and kept aloof. He however, sent water etc. to the besieged and deputed his sons Hasan (P) and Husain (P) to watch at the palace gate and not to allow any of the besiegers to enter it.

Hazrat Osman (R.A) applied to Moawviyah for help, but was given a deaf ear to his implorings as it was against his own interest.

In short, the palace, was scaled from the back side and Hazrat Osman (R.A) was slain by the mob. Marwan however, escaped their fury.

Hazrat Ali (P) was now pressed to assume the Caliphate but refused saying that they might choose anyone else, they liked if they wanted a ruler complying their wishes. As an Imam and Vicegerent chosen by Allah and the Prophet (P), his position was safe and secure against human encroach-



ments. As a Vizier representing the holy Prophet (P) his duties were similarly to teach the truth and lead aright all those who cared to be guided and he cared not for worldly pomp or pleasure.

When pressed hard and repeatedly requested, Hazrat Ali (P) consented to rule and guide them as the holy Prophet (P) himself did.

He occupied the holy Prophet's position on the pulpit and 'Khutba-i-Shaqshaqiyah, the first address or speech delivered by our Imam (peace and blessings of Allah be upon him) reveals the divine nature of Imamat and the rightful successorship to the Prophet (P) of Allah, so long neglected, handicapped and forlorn. With the exception of the following persons (who were so inimical to the Ahlebait (P) that they did not like Hazrat Ali Alaihis Salam (P) to be accepted even as the fourth Caliph), all rushed to swere allegiance to him :

Hassan bin Thabit, Kaab b. Malick, Abuy Sayeed Khudri, Moslemah b. Mukhalah, Noaman b. Bashir, Moslemah, Fuzalah b. Abeed, Kaab b. Ajzah, Zaid b. Tbabit, Abdullah b. Salam, Sahal b. Sanan, Asamah b. Zaid, Qidamah b. Matwoon, Moghirah b. Shibah, Rafey b. Khadieje, Abdullah b. Omar, Abu Musa Ashari.

Talha and Zubair were the first deserters as they were disappointed in their hopes and aspirations of preferential treatment and appointments to the governorships of Kufa and Basra for which they had applied. They left Madeena with the plea of going to Makka. They met Hazrat Ayesha (R.A) on her way back to Madeena. She made enquires and was informed of the sad end of Hazrat Osman (R.A) as instigated by her.

But on learning that Hazrat Ali (P) has been accepted and acknowleged as the successor to the holy Prophet (P) she was exceedingly grieved and started a different campaign. She



declared that Hazrat Osman (R.A) was killed unjustly as she imagined that he must have repented his shortcomings and sins soon after her departure from Madeena and he must be revenged therefore. She turned back to Makka with Talha, Zubair, Abdullah ibne Zubair etc. and collecting a large army of worldly minded Muslims marched towards Basra to wage a war against Hazrat Ali (P), not caring a fig the holy Prophet's warning that one of his wives will go to war against Hazrat Ali (P) and that the dogs of 'Hawab' will bark at her and she will be rebel against Allah and the Prophet (P). The holy Prophet (P) had beaconed her :

“O’ Ayesha ! Be careful that you do not prove to be that rebellious woman”.

Nevertheless, she fought the well known battle of “Jamel” and was defeated by Hazrat Ali (P) and sent back home to Madeena.

She is said to have repented her aggression against Hazrat Ali (P) in face of repeated warnings of the holy Prophet (P).

Moawviyah was asked to come and swear allegiance but did not comply. He coerced, the ignorant mob instead with the aid of Amr A'ss to rise against Hazrat Ali (P) to avenge the murder of Hazrat Osman (R.A).

Thus Hazrat Ali (P) had to face internal troubles due to ‘Saqifa-trained’ Muslims who had forgotten or smitten the holy Prophet's declaration : “O’ Ali (P) ! War with you is war with me”.



## CALIPHATE OF MOAWVIYAH BY FORCE

“QAHRA WA GHALBA” قهر و غلبہ

i.e.

(BY HOOK OR BY CROOK)

Hazrat Ali (P) shifted to Kufa.

Forces gathered at Siffin and 72 battles were fought there by Hazrat Ali (P) against Moawviyah. Finding almost defeated عمرو عاص Amr Aas, the crafty companion of Moawviyah, caused copies of the holy ‘Quran’ hoisted on staff, crying for cessation of hostilities and restoration of peace according to the terms of the Sacred Book.

Hazrat Ali (P) and his true followers warned the Muslims that their opponents were only deceiving, to escape dire defeat, but the bribed Kufians etc. trained under Saqifa regime, who did not recognize the principle of Imamah as one of the fundamentals of Islam thought that any one, whether good or bad, chosen by them or even self elected was quite eligible for the Caliphate, insisted stubbornly and war had to be stopped.

They then selected a simpleton, Abu Musa Ashari (who was so against Ahle-bait (P) that he had not acknowledged Hazrat Ali, Alaihis Salam, even as the fourth Caliph against Amr Aas, the most crafty counselor of Moawviyah, as arbitrator to decide the dispute about Caliphate.

Hazrat Ali (P) pointed out their error and advised them to choose any better qualified and true Muslim instead of Abu Musa Ashari, who was sure to be enticed and deceived but to no avail.

On the date appointed for the session at ‘Daumatul Jundal’ روضة الجندل Amr Aas visited Abu Musa and showing great respect piled heaps of praises over him, and pronouncing him to be the most pious and the wisest of the ‘Sahaba’ (Companions of the holy Prophet) won over his confidence and regard.



He then suggested that in order to end the dispute it would be better to remove both, Moawviah as well as Hazrat Ali (P) and leave the people free to select another man for the Caliphate. He however, wanted to learn the views of his more experienced colleagues in the matter on the morrow.

Abu Musa was flattered to the core and readily agreed to the suggestion made to him.

On the next morning the meeting was held and the cunning Amr Aas requested Abu Musa to announce his decision first as he dared not precede his superior.

Abu Musa rose and declared that they have decided to remove both Hazrat Ali (P) and Moawviah and to get another man selected as Caliph and accordingly therefore, he dismissed the claims of Hazrat Ali (P).

Amr Aas then rose up and declared that he dismisses the claim of Hazrat Ali (P) and removes him from Caliphate as decided by Abu Musa and decrees the claim of Moawviah and accepts him as the Caliph and successor to Hazrat Osman (R.A) the third Caliph.

The meeting ended in riot and confusion. Abu Musa escaped, abused by both sides. Those who had been instrumental to the error committed due to disobeying the Imam, now turned against him and became Kharjites. Hazrat Ali (P) had to fight and root them out at 'Nehrwan'. The few who escaped have been the cause of much trouble to Muslims from time to time.

Hazrat Ali (P) was assassinated by one of the Kharjites, Abdul Rahman ibne Muljim Muradi, on the 19th Ramazan while Hazrat Ali (P) was busy in his morning prayers in the Mosque at Kufa and the world was deprived of a teacher and leader of surpassing merits. He was buried at Najaf Ashraf at night by his sons.



His kindness to his assassin is well remembered by the Muslim world.

یا علیؑ آپ کے کرم کی ہے دھوم بھیجا شربت برائے قاتلِ شوم  
اس عنایت سے ہو گیا معلوم دوستان را کجا کئی محروم  
تو کہ با دشمنان نظر داری

Hazrat Imam-e-Hasan (P) succeeded his holy father Hazrat Ali (P). He found that true believers were very few and the degenerated followers of wealth and power abounded. He also knew that they were bribed and won over by Moawviah and by continuing wars Islam will be further weakened. Moreover as an Imam (P) he had to allow them an opportunity to consider and recognize him as such. They professed to be Muslims in general and had to be tolerated to a certain extent as done by the holy Prophet (P) himself. The holy Imam (P) accordingly made peace with Moawviah on certain conditions, one of which was that Moawviah must, on his death, leave the Caliphate to revert to Hazrat Hasan (P) or his brother Hazrat Imam Husain (P), the true Imams (P) chosen of Allah and proclaimed by the holy Prophet (P).

قال النبیؐ : الحسنؑ والحسینؑ امامان قاما وقعدا

The holy Prophet (P) had declared that :

“Hasan (P) and Husain (P) were Imams (P) (Spiritual Chiefs) whether standing or sitting (i.e. whether they remained at war or at peace)”.

Moawviah, however, revoked all the commitments and promises and ignored all the terms and conditions of the treaty. He not only ruled the Muslim world as the sole monarch but also tried and rallied them by threat, tyranny and bribe and succeeded to demoralize the mob to forget and forego the doctrines of Islam to such an extent that Hazrat Ali (P) and Ahlebait (P) were openly abused after prayers in every mosque, the usual place of muslim congregation.



The Shia and many of the pious Sahabi such as Amar-binul-Hamaq, Hajar bin Adi etc. who befriended Ahlebait (P) were ill treated and mercilessly killed.

Moawviah poisoned Hazrat Imam Hasan (P) through Jowda binte Ashas a niece of Hazrat Abu Bakr (R.A) who was married to the holy Imam (P). Moawviah was much pleased to learn of the Imam's (P) martyrdom.

Hazrat Ayesha (R.A), assisted by Marwan and their followers, stood up in arms and did not allow Imam Hasan (P) to be buried near the grave of his grand father, the holy Prophet (P). His coffin was covered with arrows, seventy arrows pierced into the body of the holy Imam (P).

Bani Hashim and other faithful believers were much grieved at this unique display of their hostility and cruelty to the holy Prophet's house, but Imam Husain (P) checked impending conflict by turning towards 'Jannat-ul-Baqee', the general graveyard, and buried his peace – loving brother at the side of their holy mother's grave.

Moawviah now planned his son Yazid to be accepted by Muslims to succeed him as Caliph. He came to Madeena with this aim and tried to win over public consent. With the exception of few such as Imam Husain (P) and other Bani Hashim and some other 'Sahaba' etc. such as Abdur Rahman bin Abu Bakr, Abdullah bin Zubair, who did not accept the proposal, he succeeded in his attempt to a large extent. He paid 100,000 (Dinars) to Abdullah bin Omar who accepted it but declared it as too little for the price of his religion. Hazrat Ayesha (R.A) however, rebuked him for this innovation.

She was invited to a dinner by Moawviah and seated over a pit covered with carpets fell into it. Moawviah got the pit filled up with lime and left Madeena for Makka the same night leaving the people puzzled about the fate of this venerable widow of the holy Prophet (P).



Moawwiyah returned to Damascus, having secured consent of the majority by bribery, tricks, deception and intimidation.

He died shortly after on 15th Rajab 60 A.H., declaring his son Yazid as his successor to the Caliphate.

Yazid's character, as described by historians and Ulama proves him not only the worst infidel and enemy of Islam but also an extremely hateful tyrant of depraved morals. He was a drunkard and cared least for any thing taught by Islam. He was worst debauchee and cohabited shamelessly with his step mothers, aunts and sisters. He was bold to break all bounds and infringed rules of religion and morality openly. He sent a big force under Muslim bin Aqba to ransack Madeena. General massacre and plunder continued for three days. The Prophet's mosque was polluted and used as stable, 1700 'Mohajirs' (migrants) and 'Ansars' and 'Ulama' and 10,00 other Muslims, besides women and children, were killed, 700 'huffaz-ul-Quran' i.e. reciters and 300 'Sahabi' of the Prophet (P) and 97 Quresh, who refused to swear allegiance as slaves of Yazid, were put to death. And this was termed as 'Jihad' (a holy war), ordered by a Caliph chosen by Muslims as their spiritual leader and lord.

Yazid also sent an army under Haseen bin Nameer to Makka against Abdullah ibne Zubair. The city was besieged and attacked intermittently during the 64 days of its siege. The holy Kaaba was also put to fire.

Yazid, in spite of his abominable character and qualifications, was ironically the most legitimate of the Caliphs, according to the Sunni recognized and accepted systems for Caliphate, viz: ( ) Ijmaw, Istikhlaf, Shoora and Qahr-wa-Ghalbah.

Ascending the throne, he dictated the terms and conditions which the Muslims were called upon to accept when taking oath of fealty. Two of these were as follows :



1. Yazid was empowered to keep Muslim, men and women, as slaves or sell them out.
2. Yazid was empowered to change or even stop prayers and no religious duties could be performed by any Muslim if prohibited by the Caliph.

Abdullah ibne Zamaaw, an old 'Sahabi' of the prophet (P) rose up and prayed that these conditions should graciously be expunged; and the practice, as adopted, and the terms of oath in vogue, during the previous regimes, should be allowed to stand. He was ordered to be dragged out and beheaded for his boldness. This was the only reply he had from Yazid.

Yazid was the worst infidel. He disregarded and disobeyed the tenets and teachings of Islam openly and yet claimed and professed to be not only a Muslim but also their leader and master.

From the brief accoutns, given it would appear that the true spirit of Islam was badly crushed by slow steps during the Caliphates, encroached upon and molested by the people.

The Muslim mob most of whom were raw converts and only **مولفة القلوب** i.e. lip Muslims were trained to follow blindly those in power, regardless of the teachings of Islam, Quran and Ahlebait (P).

Their materialistic and wordly minded leaders and masters taught them that justice had no place in religion and innocence not essentially incumbent or needed for the prophets even, least to say about their Caliph or successors; that anyone, howsoever depraved in morals and character, can assume the functions of a teacher, guide and master provided he is powerful or tactful enough to ascend the throne of Caliphate.

Backed by mammon of wealth and power, the decay and distortion of truth was swift. Innovations were introduced



into Islam in the guise of genuine reforms ( بدعت حسنة ) i.e. (complementary innovations), with pretensions of earnestness and zeal in Islam.

Conflicts with true teachings of Islam were veiled by assumed sanctity and virtue.

The veil was now thrown away by Yazid and the only covering over the idol of disfigured Islam was that of swords of tyranny and capitalism.

Yazid issued his nefarious orders to all of his governors for taking oath of fealty and fidelity from all the Muslims. Waleed bin Athal, the governor of Madeena, was also called upon to have ( بيعة ) 'Baiaat' i.e. vow of allegiance to Yazid, from all the Muslims, particularly from Abdullah ibne Omar, Abdullah ibne Zubair and Hazrat Imam Hussain (P) and that if any one of them refuses to comply, get him beheaded and send his head to Yazid in proof of compliance with his orders.

Abdullah ibne Omar who had pocketed the big bribe and seconded Moawviah in his attempt to secure Caliphate for his son was naturally the foremost to swear complete surrender to the will of Yazid. It is worth note that he is one of those who did not acknowledge Hazrat Ali (P) even as the fourth Caliph and now figures in history as a 'sworn slave' and zealous advocate of Yazid.

Abdullah ibne Zubair the favourite nephew of Hazrat Ayesha (P), and leader of the battle of 'Jamel' ( جمل ) left Madeena clandestinely and hurried to Makka with his family and followers with plans of his own.



## HAZRAT IMAM HUSAIN – ALAIHIS SALAM ON HIS MISSION

Hazrat Imam Husain (P) was sent for at night by Waleed. The Imam (P) apprised his sister and other relations that Moawwiyah had died and to all appearances Waleed had now been asked by Yazid to obtain his 'Baiaat' from him.

The holy Imam (P) however, went to Waleed and a few of the Bani Hashim, who accompanied him were posted outside the governor's house. Waleed received the Imam (P) with respect and presented Yazid's orders for his perusal.

Hazrat Imam Husain (P) said that the matter will be considered on the morrow when the governor summons the people to a general congregation and rose up to leave the place. Marwan thereupon advised Waleed not to let the Imam (P) leave the house and that he should sternly abide by Yazid's orders in all events.

Hazrat Imam Husain (P) rebuked Marwan for his impertinent persuasion and then made it known to them in clear terms that for him it was simply out of question to accept Yazid, who was a profligate, drunkard and an open infidel, as a Caliph and that Madeena was not the place of his martyrdom. Returning back, Imam (P) went to the holy Prophet's tomb and kept praying near the grave and complained to the holy Prophet (P) of the enmity of the people to his Ahle-bait (P). In a short slumber (nap) he saw the holy Prophet (P) consoling and reminding him of his promise to protect Islam at the cost of his life and advising him to start at once and prepare for offering the sacrifices needed. Hazrat Imam Husain (P), after paying his 'salam' to the Prophet (P) visited the graves of his mother and brother also to say adieu to their graves. He returned home fully resolved and poised to act as his duty towards Islam demanded.

On the following morning he left Madeena accompanied by his family and relatives for Makka. He left behind one of his



ailing daughters Hazrat Fatimah Sughra (P) with Hazrat Umme Salma (P) and Hazrat Ummul Baneen (P).

'Hazrat Umme Salma' (P) caressing her grandson cried and said that she had been informed by the holy Prophet (P) of the Tragedy, which Hazrat Imam Husain (P) had to face for the sake of Islam. That she was given a glass tube (container) containing sand of Karbala, the place of his martyrdom, and informed that it would become full of blood on the date Hazrat Imam Hussain (P) was slain and that she was afraid the journey might prove the one foretold.

The holy Imam (P) confirmed her suspected belief and advised her to be patient and submissive to the will of Allah.

It being foretold repeatedly by the holy Prophet (P) as well as by Hazrat Ali (P), the Bani Hashim and many of the faithful believers knew that Hazrat Imam Husain (P) shall have to sacrifice his own life and all those near and dear to him at Karbala for the sake of Islam. When they found him ready to leave Madeena, they were afflicted with grief. Hazrat Muhammad bin Hanafiya (P), his step brother who was sick and unable to participate in 'Jihad' at the time, had to stay back at Madeena. So was the case with Abdullah ibne Jafar (P). He came to the Imam (P) and expressed his fears and apprehended that the journey might be the one foretold by the holy Prophet (P). He prayed Imam (P) not to take 'Ahle-harem' (house hold) with him and to stay at Makka or anywhere else and to avoid going towards Iraq. Janab-e-Zainab (P), hearing this protested against her husband's advice and begged him not to separate her from her brother in this hour of need. The holy Imam (P) assured Abdullah ibne Jafar (P) that the journey was in fact one already known to them, that Islam stood in need of the sacrifice and as an Imam (P), guide and vicegerent of the holy Prophet (P) it was incumbent upon him to save Islam at all costs. Furthermore the sufferings awaiting his near and dear ones were needed to be endured in completion of the great task.



Abdullah ibne Jafar-e-Taiyar (P) himself a warrior of the highest order, wept with grief and being himself sick at that time and unable to accompany the Imam (P) presented both of his sons to represent him.

Abdullah ibne Omar also came to Imam (P) and persuaded him to concede to Yazid's demand and accept him as Caliph. Imam (P) asked him if he thought Yazid fit for the assignment and duly justified in his claim. Abdullah b. Omar replied that he believed him absolutely unfit but deemed it better to avoid risk of life, as he had heard the tragic end of the Imam (P) foretold by the holy Prophet (P). The holy Imam (P) told him that he could not mislead Muslims and see Islam destroyed by accepting a profligate such as Yazid as spiritual chief. The Imam (P) could neither shirk his responsibility of guarding Islam nor could he avoid following the true path indicated by the holy Prophet (P).

Abdullah baffled in his advocacy for Yazid, kissed the Imam's (P) neck and departed saying that he was afraid the time was approaching when Yazid's sword will be laid there. (pointing to the neck of the holy Imam).

Hazrat Imam Husain (P) left Madeena accompanied by his household, trusted followers and twenty one Bani Hashim inclusive of children.

Although the Ansars and the Sahabi were well informed and knew of the risks to which the holy Imam (P) was exposed in defence of Islam and although the whole of Madeena was aware of the sacred position and divine status of this prince of the Youth's of paradise, they had grown so oblivious of the spirit of righteousness and truth that the list of those who volunteered themselves to accompany the holy Imam (P) from out of the citizens of Madeena appears void.

Hazrat Imam Husain (P) went openly by public route unlike Abdullah ibne Zubair who fled alongwith his brother stealthily at night.



Imam (P) was respectfully received at Makka and stopped there as (Makka was supposedly) a place of ( امن ) safety and peace declared by Allah and acknowledged by Muslims and infidels alike. He stayed there for nearly five months preaching truths of Islam to those who cared.

Yazid was however, displeased to learn that Waleed could not execute his orders in respect of Abdullah ibne Zubair and the holy Imam (P) and sent Omar ibne Sayeed to take over the governorship of Madeena from Waleed.

The foregoing sketch would show to what extent the true teachings of Islam had been forgotten and neglected. The open revolt against injunctions of the holy Prophet (P) regarding holy Quran and holy Ahlebait (P) the two inseparable guides bequeathed by him had carried Islam to the verge of annihilation and destruction.

The holy Prophet (P) had proclaimed that there will be only twelve successors or Imams after him, and all of them from his own descendents. He had also named them. (characteristically).

It is incumbent upon Allah to provide an infallible guide to all the people, nay to all His creations, wherever they may be in reference to time and space and beyond.

Allah says : وَلِكُلِّ قَوْمٍ هَادٍ

The holy Prophet (P) made it known that the earth shall never be left without a guide, Vicegerent and Ulul-Amr appointed by Allah, and that the world will not exist without one of them present therein.

Jabir Ansari, as already mentioned had been honoured to convey the 'salam' and the blessings of the holy Prophet (P) to his fifth Vicegerent, Imam Muhammad-al-Baqir (P), whom, he had the glad tidings to see before death.



In the face of these, the Muslims were led to have Caliphs and Imams (P) of their own choice. This well suited their lust for prestige and power. They turned to worshipping wealth and power and gradually lost all sense of dignity, truth, justice, morality and fellow feeling and eventually found themselves mere slaves at the hands of detestable tyrants and demon gods.

Allah never compels anyone to do anything good nor bad. He has created us, not our actions. His holy Prophet (P) merely show us the right path, but they do not force anyone to follow it.

It is this freedom of action which earns and entitles us, in justice, to an appropriate return i.e. rewards or punishments.

Even the holy Prophets (P) and Imams (P) had to establish their status by undergoing tests and trials and were entrusted with the function of leadership only because they proved themselves perfectly competent and worthy of the onerous trust and assignment. The last of them was no exception. He was holy Muhammad (P), the praised one. The tests and trials assigned to him had to be the hardest ever to bear.

He established himself as a symbol of purity and perfection. None but Allah could ever praise him apart from those perfect in knowledge ( راحمون في العلم ), to the extent he deserves. He is not what we know of him.

He is beyond, far beyond our cognizance or comprehension. So are his vicegerents, the holy Imams (P), as they ought to be; the holy Ahlebait (P) i.e. those worthy of the House (the House of Allah).

The holy Prophet (P), never did he bow to any of the numerous stone gods of the Arabs. He was by and large called امين 'Ameen', the true, the trustworthy, long before he was called upon to proclaim himself a holy Prophet (P) of Allah and long before he was recognized by the people as such.



Prior to him, holy Prophets (P) and messengers were sent one after another to reform and remedy the abuses and vices which had crept into the society and the evils introduced by selfish motives of men; and the holy Prophet Muhammad (P) was declared as the last in the chain of them all.

It is natural to question :

Was then the world so advanced and perfect in knowledge and morality as to need no reformers and guides after the last of the holy Prophets (P) ?

We cannot deny the simple truth that the human nature is endowed with the love and yearning for wealth, power and pleasure, as well as with the sense of good and evil. The latter is often clouded (or shrouded) by the former and leads to sin and sorrow. The need of reformers and guides chosen by Allah therefore, remains as imperative as ever. Was this need neglected by the most Mericiful (Allah) and no guide given to the world after the holy Prophet (P)? — Certainly not !

He did not leave the world without a guide. He declared holy Ahlebait (P) perfectly purified and made their love and obedience the first and the foremost condition in the acceptance of Islam.

Even the prayers offered to Him were not acceptable without remembering the holy Prophet (P) and his holy descendents (P) with esteem, veneration and gratitude for their selfless services and devotion to the cause of Allah.

The holy Prophet (P) too in turn repeatedly and clearly mentioned his holy Ahlebait (P), the holy progeny with exuberant gratitude and due compliments and, he pointed out in clear terms that holy Aal-e-Muhammad (P) were the only true and inseparable companions and counterpart of the holy Quran, the infallible teachers and the only dependable guides and Ulul-Amr after the holy Prophet (P) himself.



The world had ignored and ridiculed the teachings of all the previous guides. Recurrence of similar neglect was surely foreseen and therefore provided for, to be dealt with and remedied, at all costs.

The holy Prophet Muhammad (P), being the last in the chain of holy Prophets (P), devised a unique remedy to defend and safeguard his holy mission which should be decisive and ultimate, capable of remaining green and fresh in the annals of history for all time to come in the shape of an unparalleled sacrifice offered by Hazrat Imam Husain (P), at Karbala.

Forecasts and hints given by the holy Pophet (P) long before the tragedy of Karbala are too many and are reproduced partly in the chapter to follow.





## PROPHECIES REGARDING MARTYRDOM OF HAZRAT IMAM HUSAIN (P)

### ذبح عظیم

Says Almighty Allah in the holy Quran (vide Sura "Baqra" or "The Heifer". verse-37)

قَتَلَقْ اَدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ اِنَّهُ هُوَ التَّوَّابُ الرَّحِيْمُ  
( ۲ : ۳۷ )

"And Adam learnt words of supplication from his Lord and he turned towards Him; verily He, yea He, is the Merciful, the Compassionate". 2:37

"Sayuti" in his commentary of the holy book, "Durr-e-Manthoor" vol. I, page 16 says, as well as other commentaries such as "Durr-us-Thameen" etc. show that :

"Adam was taught to pray (for) forgiveness in the following terms" -

يا حميد بحق محمد يا عالي بحق علي يا فاطر بحق فاطمه يا محسن بحق  
الحسن والحسين عليهم السلام.

He felt much grieved and overwhelmed with sorrow when he spelled out and spoke the name Husain (P) and consequently enquired the cause thereof. He was informed of the tragedy of Karbala which Hazrat Imam Husain (P) was to face and undergo in the cause of truth and righteousness. Hearing this, Adam wept profusely and was forgiven.

As Muslims we cannot but believe this, which is accepted by



both the Shia and the Sunni (ulama and authors). This was the first mourning congregation or 'Majlis-e-Aza' as we call it; wherein Jibrael, the angel of Allah was the reciter and Adam and Eve the mourners of Hazrat Imam Husain (P).

The holy Quran says :

فَبَشِّرْنَاهُ بِخَبَرٍ حَلِيمٍ ۝ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي أَرَى  
فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰأَبَتِ افْعَلْ مَا تُؤْمَرُ  
سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ۝ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ۝  
وَنَادَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ۝ قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ۝ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ۝ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ  
( ۱۰۷-۱۰۱ : ۳۷ )

“So, we gave him glad tidings of an humble and obedient youth; then when (the son) attained (the) age to work with him (rendering efforts), he (Ibrahim) said: “O’ my son ! I have seen in a dream that I (should) sacrifice you (in slaughtering you) then see what you think. (He, the son) then said, O’ my father! Do what you are bidden to do, you shall find me, if Allah pleases, of those who steadfastly endure. So when they had (striven and) submitted to the will of Allah and he laid him prostrate on his forehead, We called out to him, O’ Ibrahim now you have verified the vision. Verily, thus do We reward those who do good. Verily, this was a plain trial. And we saved and ransomed him as against a grand sacrifice to take place later. 37:101 to 107

منہاج الطالبین قزوینی - روضۃ الشہداء - حبیب السیر - معراج النبوة و  
البلاء المبین ( شیخ احمد حسین وغیرہ )

Vide Manahij-ut-Talbeen Qazveni, Rauzat-ush-Shuhada, Habeeb-us-saer, Meraj-un-Nubuwat and Al-Balawul Mubeen by Sheikh Ahmed Husain, as well as books of other writers of



note affirm that for the 'Grand Sacrifice' ( ذبيح عظيم ), the man chosen was Hazrat Imam Husain (P).

The sacrifice of a ram certainly cannot be called grand as compared to that of Hazrat Ismail (P). The sacrifice ذبيح عظيم, the grand sacrifice was postponed and withheld because Allah chose to have it through the holiest and the noblest of the descendents of Hazrat Ibrahim and Ismail (P).

When Hazrat Ibrahim (P) found that Hazrat Ismail (P) had been spared and a ram had been killed instead, he was grieved to the extreme and imagined that his offering was probably not accepted by Allah. He was then shown his holy descendents from Hazrat Ismail (P) and was made to recognize them with their characteristics, viz: Hazrat Muhammad (P), Hazrat Ali (P), Hazrat Fatimah (P), Hazrat Hasan (P), Hazrat Husain (P) etc. (Peace and blessings of Allah be upon them).

اللهم صل على محمد وآل محمد

Hazrat Ibrahim (P) was then asked as to whom he loved most. Hazrat Ibrahim (P) replied that he loved most Hazrat Muhammad (P), his Ahlebait (P) and his holy descendents (P) and preferred Hazrat Husain (P) to Hazrat Ismail (P).

Whereupon he was shown all that Hazrat Husain (P) had to endure, hungry and thirsty at Karbala, for the sake of truth and Islam, and how cruelly he would be slain by the enemies of Allah and the holy Prophet (P).

Hazrat Ibrahim (P) wept bitterly with profound grief. He was assured by Allah of the acceptance of his offering and further more that the trial of sacrificing Hazrat Ismail (P) was though hard, but it could not equal in any way to that of Hazrat Imam Husain (P), who was to be slain alongwith the holiest and the noblest of his kins, friends and relations by a group of inhuman beast-like persons; and that his (Hazrat Ibrahim's) grief about Hazrat Husain's sufferings was more acceptable to Allah than Hazrat Ismail's sacrifice.



The sacrifice of Hazrat Ismail (P) though a hard test for both, the father as well as the son, would not have benefitted the world at large while that of the grand sacrifice besides being the hardest to bear was concurrently a test for Hazrat Husain (P), his ancestors and his household and at the same time was profoundly fruitful and beneficial to the world at large for all times to come, as it showed the way in defending the truth and righteousness from tyrants.

It is worth while to note that Hazrat Ismail (P) laid his forehead on earth and Hazrat Ibrahim (P) placed the knife on the back of his neck. Hazrat Imam Husain (P) also had his forehead laid on earth while offering his last prayers to Allah and was slain from behind the neck. That Shimr, his slayer professed Islam as his religion (which is an essential condition for the term 'ZIBH' to be applicable). It was thus that the sacrifice due (to Allah) from Hazrat Ibrahim and Hazrat Ismail (P) was offered with extreme perfection by the 'pride' of the house of Prophet's, Hazrat Imam Husain (P).

Hazrat Ibrahim (P) and Hazrat Ismail (P) had accepted the ordeal willingly and were not forced to offer the sacrifice. Like wise our holy Prophet (P), and his grandson Hazrat Imam Husain (P) were informed and had accepted to fulfil and justify the dream of their ancestor Hazrat Ibrahim (P). The incident was foretold so many times both by the holy Prophet (P) and Hazrat Ali (P) that it was fully known by the entire family members and most of the 'Sahabi' and Muslims.

It has been described by many of them, vide ( معجم ) – Mowajjam by Imam Baghvi ( امام بغوی ) – Jazbul Qulub-ela-Dayarul Mahbub by Shah Abdul Haq, Mohaddis Dehlavi.

Rauzat-ush-Shuhada by Sheikh Tirmizi, Musnad by Hunbel, Sunan-e-Behqui, Nasikhut Twareekh etc. which describe the various occasions and ways in which the tragedy had been predicted.

In Rauzat-ush-Shuhada, we find that when Hazrat Imam Husain (P) was born, Jibraiel ( جبرائیل ) the angel came to



the holy Prophet (P) to offer congratulations. In doing so, he also offered condolence at the same time. On being enquired he said to the Prophet (P) that the neck of Hazrat Imam Husain (P), which the holy Prophet (P) was so fondly kissing, will be severed with sword and his body will be trampled upon by horses, his kins and friends will be slain and Ahle-harem looted and imprisoned.

The holy Prophet (P), Hazrat Ali (P) and Hazrat Fatimah (P) were grieved to the extreme. Khatun-e-Jannat, Hazrat Fatimah (P) cried, O' father! Abul Hasan (P) mentioned to me that tyrants professing Islam will slay our darling Husain (P).

The holy Prophet (P) replied that so he was informed through the angel of Allah. She wept and asked for what fault her innocent child was to be killed so cruelly. The holy Prophet (P) replied that the tragedy was not to take place in his boyhood. To save Islam he will sacrifice himself with all his male kins and friends at Karbala and his Ahleharem will be made captives. That this will happen after the Prophet (P) himself, Hazrat Fatimah (P) Hazrat Ali (P) and Hazrat Hasan (P) shall have passed away. Hazrat Fatimah (P) then asked, "Who shall mourn the martyrs when none of us will remain to do so"? The holy Prophet (P) answered that he was informed that Allah will raise true believers who shall continue to mourn the holy martyrs and He shall not let the tragedy forgotten till the world lasts.

Vide Sura-37, 'Saffat', verse 108 : for Allah's assurance —

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝

"And we left for him with posterity".

37:108

This assurance to Hazrat Ibrahim (P) and Hazrat Ismail (P) is equally directed, rather more so to their descendents, Hazrat Muhammad (P) and his darling Hazrat Husain (P),



who completed the postponed task and offered the greatest and the grandest of all sacrifices required to benefit and guide the world.

The following verses of Hazrat Ali (P) addressed to his son Hazrat Imam Husain (P) may be added here to show that Hazrat Husain (P) was fully aware and well prepared to face the hardships in fulfilling his mission :

حُسَيْنُ إِذَا كُنْتَ فِي بَلَدَةٍ	غَرِيبًا فَعَاشِرُ بِأَدَابِهَا
كَأَنِّي بِنَفْسِي وَأَعْقَابِهَا	وَبِالْكَرْبَلَاءِ وَمَحْذَابِهَا
فَتُخَضَّبُ مِنَّا اللَّهُ بِالدِّمَاءِ	خِصَابِ الْعُرُوسِ بِالثَّوَابِهَا
مَصَائِبُ تَابَاكَ مِنْ أَنْ تُرَدَّ	فَاعِدُولُهَا قَبْلَ مُثَابِهَا
هُوَ الْمُدْرِكُ الشَّارِي يَا حُسَيْنَ	بَدْلُكَ فَاصْبِرْ لِاتِّعَابِهَا
يَكُلُّ دِمَّ أَلْفِ أَلْفٍ وَمَا	يُقَصِّرُ فِي قَتْلِ أَحْزَابِهَا
هَذَا لَكَ لَا يَنْفَعُ الظَّالِمِينَ	قَوْلُ بَعْدٍ وَأَعْتَابِهَا
سَلِ الدُّورَ مُحْبِرٌ وَأَفْهِمُهَا	بِأَنْ لَا بَقَاءَ لِأَرْبَابِهَا
لَنَا وَسُوءُ الْفَخْرِ فِي حِكْمِهَا	وَصَلَتْ عَلَيْنَا أَعْرَابِهَا
حُسَيْنٌ فَلَا تُضْجِرُنِ الْفِرَاقَ	فَدُنْيَاكَ أَصْحَتْ لِتُخْرَابِهَا
أَنَا الدِّينُ لَا شَكَّ لِلْمُؤْمِنِينَ	بِآيَاتِ وَحْيٍ وَإِحْبَابِهَا
فَصَلِّ عَلَى جَدِّكَ الْمُصْطَفَى	وَسَلِّمْ عَلَيْهِ وَظَلَّابِهَا

“O’ Husain (P)! when you happen to be alone in a foreign place try to cope with and abide by its ways of living and treatments”.

“To me, it appears as if I and those to follow me, i.e. my descendents are all present in Karbala right now”.

“Our beards are being dyed with our blood, as if brides were clothed in red”.



“Although I have not seen the sorrowful happenings but I possess complete knowledge thereof”.

“My darling Husain (P)! There are many hard trials hidden to follow. Be prepared and ready to endure them when they come”.

“Thousands and thousands of lives are for each and every drop of your (holy) blood. Your assassins shall surely be killed and taken to task for their crime”..

“At that time none of their excuse will be admissible. If you will ask about their hearth and homes, they will eloquently describe their pomp and grandeur, but the fact is that they are owners of not even a single abode. O’ the light of my eyes Husain (P), please don’t get perturbed over the loss of your friends and near relations, because this world has been destined to be ruined and devastated. It is only us whose eulogy and praises have been described in the holy Quran. And it is we on whom benedictions (Darood) are showered from Allah. As per Quranic injunctions we are symbols of faith for believers. So I invoke Allah’s blessings on your grand-father holy Prophet Muhammad (P) and also offer my salams to those who love them and offer their good wishes to them”.

It is not possible to mention, even in brief, all the prophecies about the tragedy ( **ذبح عظیم** ). It was not only well-known but also had the willing acceptance of the holy Prophet (P) and his Ahlebait (P) viz: Hazrat Ali (P), Hazrat Fatimah (P), Hazrat Imam Hasan (P) and Hazrat Imam Husain (P) himself who had graciously and fervently consented to face the ordeals.



Even Janab-e-Zainab (P) was informed of her share in the trial.

Now the question is why Hazrat Ali (P) and Hazrat Imam Husain (P) did not take up arms against continued unlawful encroachments upon their rights and why Hazrat Husain (P) faced the hardships unsurpassed in the world's history?

Almighty Allah never hurries to punish any body, rather gives time to the sinners to come to their senses and repent, as none can ever escape His hold.

Prophets (P) and Imams (P) chosen of Allah also preach and explain truths simply and never compel acceptance and compliance. Hazrat Ali (P) did not declare 'Jehad' to secure his rights, just after the demise of the holy Prophet (P), because :

- a) Those who usurped his rights and assumed Caliphate as well as those who helped and sided them professed to be Muslims.
- b) They professed to follow the holy Quran and there was thus a possibility of many of them detecting their error, i.e. if they were sincere in following the holy book which surely contained truths and taught the principles of Islam, but obviously could not be correctly understood or explained by any one other than the holy Prophet (P) himself or his Ahlebait (P), the proclaimed inseperable companions of holy Quran or the Quran's counterpart.
- c) Islam was in its infancy and internal wars must have proved injurious and disastrous to it.
- d) The holy Prophet (P) had directed : "O' Ali (P)! You will face troubles soon after my demise and when you see the people adapting the world, remain steadfast and patient with your religion and faith in Allah".



e) Hazrat Ali (P) did not care for worldly gain and grandeur. The motto of the Prophet's (P) house had been ( **الفقر فخرى** ) 'Forebearance with grace is our pride' ”.

f) The real status of Hazrat Ali (P) was Imamah, Vilayat and Wasayat i.e. that of a teacher and guide, the master of the faithful and, an heir to the holy Prophet (P). These positions, bestowed upon him by Allah and repeatedly attested and proclaimed by the holy Prophet (P), could not be confiscated or usurped by the world.

Hazrat Abu Bakr (R.A) became Caliph and sovereign of the Muslim world. He possessed wealth and power, and confiscated even “FADAK” from Ahlebait (P). The holy Prophet's (P) debts, incurred on account of the intended expedition under the command of Usama were a genuine and legitimate liability of the state. It was however, not paid by the said Caliph but cleared by Hazrat Ali (P) the Prophet's heir and 'Wasi' ( **وصى** ). Thus where they could have stepped in, even there they were unconsciously held back by the invisible hand of Allah.

g) Hazrat Ali's (P) life in the Prophet's time was seen and known. He had also to show it after the 'Rasul', deprived of all material power and left neglected and ignored. Then again when he had been restored to his rightful place and gained power to rule, his conduct had been par excellence. As a teacher and guide like the holy Prophet (P), he had to set an example to be followed by the true believers. It was for the world to follow or digress. Only truth and pure truth was his judicious resolve and duty to teach and see the world benefitted by adhering to it.

h) It was ( **يد الله** ) 'Yadullah', (the hand of Allah) i.e. Hazrat Ali (P) who had been guarding, supporting and sustaining Islam as a Vicegerent and Vizier and as a general of (the army of Allah) the army of the Prophet



(P) of Allah. It was he 'Hazrat Ali (P)' who had been under the personal care and training of the 'Rasul' from the very childhood and was indeed 'Babul-Ilm Wal Hikmat' (gateway of knowledge and prudence, sciences and wisdom). Hazrat Ali (P) was so taught and he knew the needs of Islam like his holy brother (P).

The holy Prophet (P) when made peace at Hudaibiya, the action appeared so improper that Hazrat Omar (R.A) seriously even doubted his prophetship and divine status. But the world witnessed and affirmed subsequently that the truce turned out to be a glorious victory (فتح بئین). Hazrat Ali (P), his pupil and Vizier knew best what Islam needed at different times.

He did not want to propagate Islam at the point of dagger, rather he aspired to establish that Islam was based on sound reasonings. Hazrat Ali (P) loved to promulgate peace and justice to all. He drew sword only in defence of Islam, against the aggressors only. It was for the above reasons that he did not wage a war immediately after the demise of the holy Prophet (P). He did so only against the aggressor ناکثین مارقین as directed by the holy Prophet (P), when the time came. Quite frequently and whenever he had a chance to do so, he declared his title to the Vicegerency of the holy Prophet (P). Hazrat Imam Ali (P) established his divine status and rights so thoroughly that it could not be challenged, refuted or denied by anyone.

Jehad is a religious duty. Those who turn back from it are surely disobedient and sinners. There are conditions and rules under which it becomes obligatory i.e. when declared by the Prophet (P) or his Vicegerent, the true and just Imam (P).

The holy Imams (P) knew best what the time demanded for the well being of Islam and its followers. Consequently they did not declare 'Jehad' against fresh converts or mislead Muslims and provided them opportunities to open their eyes



and recognize the true path.

The straight and the only way had been, clearly and times after number, shown to them by the holy Prophet (P), the divine book and the infallible holy Imams (P). Our Imams, Hazrat Ali (P), Hazrat Hasan (P) and Hazrat Husain (P) gave ample chances to everyone to correct and reform themselves. Many of them who had the sincerity of purpose, are known in the history as the true followers of 'Quran' and 'Ahlebait' (P). However, the majority, tutored to ignore and neglect the holy Prophet's behest became by slow stages as confirmed worshippers of wealth and power and remained Muslims for the name sake only.

Yazid son of Moawviah on assuming Caliphate found the ground well paved to play his part. He threw away the superfluous veil of Islam to the wind and set out like the Pharoahs of the old, to be adored and worshipped as god.

It was out of question for Hazrat Imam Husain (P) to accept Yazid's terms of 'Baiat' (fealty) and acknowledge him a Caliph of the Muslims, thus to sanction his abominable, immoral and inhuman ways and practices to be termed as religious (or approved سیرت خلفاء) and followed by the Muslims to the total destruction of Islam as aimed by Yazid and his ancestors. Husain (P) resolved therefore to do his duty to defend Islam and offered the greatest, the grandest, the holiest and unique sacrifice foretold and promised 'ZIBH AZEEM'.

Hazrat Imam Husain's every step was a sermon, explaining and demonstrating what a true Muslim was required and expected to do under such circumstances. It was necessary to avoid danger as far as possible and therefore, when obliged to leave Madeena, Hazrat Imam Husain (P) went to Makka, the place of safety and peace as declared by Allah and accepted as such by Muslims and infidels alike. He stayed there for five months, praying and preaching true Islam.



When Hazrat Imam Husain (P) discovered that Yazid has deputed thirty men disguised in 'Ahram' as Hajis (Pilgrims) alongwith Omar ibne Sad heading them with orders to assassinate the holy Imam (P), if necessary even within the holy Kaaba or its precincts, the Imam (P) left Makka on the 8th of Zulhijja, just one day before the Haj, with a view to preserving the sanctity of the holy shrine.

Abdullah ibne Zubair was most anxious to have Makka vacated by the Imam (P), as his presence there was against Abdullah's own interests. He approached the Imam (P) and formally requested him not to leave the holy place and to permit him to assume authority there on his behalf. Imam (P) knowing what he really desired replied:

"I have been informed by my grandfather that a 'Qureshi' will be killed at Makka to the defilement of its sanctity and that sins of half the world will be upon him. — I do not like to be that goat. — I would prefer to be slain one step or two remoter and farther rather than nearer the sacred precincts".

Yehya bin Sad, with Yazid's soldiers under him, actually obstructed the path and tried to stop the Imam (P). Hazrat Imam Husain (P), however, did not permit his followers to draw sword and gracefully pressed his way out, despite armed opposition.

Thousands of letters and applications requesting the holy Imam (P) to come to Kufa, where they needed a true guide and leader, were received by him during his stay at Makka and these letters were carefully recorded and filed. The Imam (P) was at last sounded to grant their prayers else they should complain to Allah and the holy Prophet (P) that they had no guide and Imam (P) to follow.

Thus Imam (P) could not shirk his duty even in the face of doubts as to the sincerity of the people and the applicants. He therefore, decided to depute his cousin Hazrat Muslim



ibne Aqueel (P) to precede him to Kufa and inform him of the attitude of the Kufians and in the meantime to attend to their religious needs in his absence. It may be noted that every possible care and caution was observed by the holy Imam (P) at every step, from the first to the last.





## HAZRAT MUSLIM IBNE AQUEEL (P) HAZART IMAM HUSAIN'S EMISSARY TO KUFA

Kufa was made a military outpost during the reign of Caliph Hazrat Omar (.R.A) and was inhabited by men mostly trained in beliefs promulgated by its founder. During the short period of Hazrat Imam Ali's stay, many of his Shias also took abode there. Most of them were subsequently killed under orders of Moawviah who aimed at destruction rather than total annihilation of those friendly to the house of the holy Prophet (P) and his Ahlebait (P).

Thus, those who escaped previous onslaught were generally under the cover of 'Taqaiyya' (تقیہ) and passed their days as 'Sunni' a name invented by 'Moawviah! From the above facts it will be easy to understand the real state of the populace at that time.

When Muslim Ibne Aqueel (P) reached Kufa, he was received with apparent zeal and respect. Historians say that over eighteen thousand men thronged to express fidelity and vowed their allegiance to the house of the holy Prophet (P). Hazrat Imam Husain (P) was accordingly informed of their apparent faith and good will.

It is also suspected by many writers, and for genuine reasons, that many of the letters and applications were sent to the Imam (P) by Yazid's confederates and secret agents to induce the Imam (P) to come to Kufa.

Omar ibne Sad (عمر ابن سعد ابن ابی وقاص), Muslim ibne Sayeed Khizrimi (مسلم ابن سعید خضری), and Amara ibne Waleed secretly informed Yazid also of these happenings and asked him to depute a more vigilant and tactful governor at once as Noaman ibne Bashir, was not competent and not crafty enough to fight out his cause with success.

Yazid thereupon ordered Obeidullah ibne Ziad the governor of Basrah to assume charge of Kufa also and to arrest Muslim



(P) and to put him to death. He also ordered Ibne Ziad to let Imam Husain (P) come to Kufa by putting guards and obstructing all the other routes; and that when he succeeds in besieging the Imam (P), he should force him to acknowledge Yazid as his Caliph and master and to put him to death in case he refuses to do so. Ibne Ziad entered Kufa at night and people mistook him for the Imam (P) who was duly expected. They however, soon detected their mistake and hurried back to their homes, amazed and confused.

Ibne Ziad appointed search parties and patrols to know the whereabouts of Hazrat Muslim ibne Aqueel (P), who had taken refuge in the house of Hani ibne Urwa (P), one of the most prominent and respectable citizens of Kufa. Ibne Ziad's slave Moaquil pretending to be a messenger of the holy Imam (P) succeeded in discovering Hazrat Muslim (P) and informed his master where to find him.

Hani (P) was sent for and asked to hand over Hazrat Muslim (P). Finding it useless to deny he said that it was not at his request that Hazrat Muslim (P) came to his house. He came uninvited at midnight and could not be refused shelter and that he would now request him to shift to some other place.

Ibne Ziad insisted that Hazrat Muslim (P) must be handed over to him at once. Hani (P) flatly and firmly refused to comply as it was against Arab-morality and against humanity to hand over a guest to his enemy. Hani (P) was very cruelly treated and killed, but remained in his resolve firm to the last. His allies and the men of his clan under Hazrat Muslim (P) surrounded the palace and fought to rescue Hani (P). They were however, tricked by assurances of Hani's safety, intimidated of Yazid's forces approaching them and bribed to return home, which they did.

Hazrat Muslim (P) found himself deserted and alone after his night's prayers. The day's fasting and the fighting had left him thirsty to the extreme and he knew not where to find a refuge and shelter. Wandering alone he sat down at a door



too tired to proceed on.

An old lady, Tauaw ( طوع ), coming out of the house enquired of him and when informed of his identity welcomed him to her house, gave him shelter and served him with food. Her son coming late at night found out who his mother's respectable guest was and silently hurried early in the morning to inform Ibne Ziad.

Ibne Ziad sent 300 soldiers under the command of Mohammad ibne Ash-as and Omar ibne Abidullah Salmi with 70 men of their clan to arrest Hazrat Muslim (P). From the book 'Bala-ul-Mobeen' it appears that Hazrat Muslim (P) was still busy reciting the holy Quran after his morning prayers when he heard clatter of horses hooves and knowing that his enemies were at the house for him stood up. He offered his last prayers and taking his sword came out to encounter them. He fought so bravely that 150 of his opponents were killed and the rest routed out and dispersed. Ibne Ziad hearing this, sent 500 men to their aid. They were also destroyed and dispelled, only 50 being left with Mohammad ibne Asha-as. When repeated reinforcements failed, a pit was dug and covered with rushes straw and earth to conceal it from view. Feigning retreat they enticed Hazrat Muslim (P) to follow them till he fell into the pit and was overpowered and showered with stones and arrows. Thus severely wounded the valiant soldier of Allah was conveyed to Ibne Ziad. He was beheaded by the tyrant and his body was thrown down the roof, to the ground and dragged on the streets of Kufa.

The two minor orphans of the martyr were caught and imprisoned. They remained confined for long, passing their time in prayers. The jail-warden observing their tender ages patient sufferings and exemplary behaviour felt curious and enquired about their fault and also of their parentage. Learning that they were the orphans of Hazrat Muslim (P) and were put to prison just for being connected with the holy Prophet (P), the good man was much grieved at heart. At the risk of his own life he set them free at night. Being



too young and unacquainted they wandered all the night and the morning found them still at the outskirts of Kufa. After their morning prayers they hid themselves on a tree at the bank of the river Euphrates.

A slave girl of Haris, coming to take water detected them so hidden. She asked them and being informed of their identity took them to her mistress, who concealed them in her house and tried to give them comfort and solace. Haris returned home late at night and slept after taking his food. The boys woke up at midnight and narrated their similar dreams to each other. They had dreamt their father accompanied by the holy Prophet (P) and heard him saying that his darlings should now be backed to the bosom of their father as they have had endured much suffering.

They interpreted that their end was at hand and embraced each other weeping. Haris also woke up and asked his wife about the sobs he had heard. Getting no satisfactory answer he stood up and searched the house. Finding the boys, he questioned them and learning as to who they were dragged them out and kept them tied to a pillar.

In the morning he took them to the river bank and ordered his slave to behead them. The slave refused to do so and to escape his wrath jumped into the river. He then asked his son to do the job, who also refused protesting against the crime. The cruel father slew his son and prepared to kill the boys himself. They requested him to let them say their last prayers. They also suggested not to commit such a heinous crime and to conduct them as his captives to Ibne Ziad if he so desired to get some rewards. But the tyrant refused their requests and beheaded them. Their headless bodies thrown in the river embraced each other and flowed upstream to Musaiyab where their solitary graves stand under a green canopy on the sandy plains.

Hazarat Imam Husain (P), on leaving Makka was proceeding forward with his family and small group of relatives and



followers by stages towards Kufa.

It was well within his means and resources to build up a large army, he so desired. After the 'Haj' many pilgrims hurried had and joined him on his way. Hazrat Imam Husain (P), however, preached to them and told them point blank that he was not going to conquer the country, but only to sacrifice his life and all this to save and protect Islam. That only those should accompany him who are truly firm in faith and ready to face the ordeal.

At SALBIYA, the 3rd stop (manzil) from Makka, the holy Imam (P) learnt the sad fate of Hazrat Muslim (P) and was much grieved. Ibne Ziad had assigned Haseen ibne Nameer with a strong force to have all the routes heavily guarded and patrolled so that the Imam (P) had no other route to follow except the one to Kufa. Hur ibne Yazid Reyahi with a cavalry of 1000 strong had been ordered to intercept the holy Imam (P), hold him in custody and conduct him to Kufa.

On reaching ZEBALA, the 6th stop, Imam (P) heard that his messenger to Hazrat Muslim (P), Hazrat Abdullah ibne Yeqtar (P) was also slain by Ibne Ziad. Imam (P), as usual, addressed those with him to go away if they chose their own safety. For the holy Imam (P) himself, there was no escape, as he had to face all troubles and impending dangers, as destined. Those weak in faith and worldly minded deserted the Imam (P) and went away. The 'select' true believers and faithful friends of the holy Prophet's house were thus screened out and remained attached to their lord and Imam (P) to the last.

Hazrat Imam Husain (P) directed them to take as much water as possible and set out from there in the morning. After passing 'SHARRAF' at midday, his followers raised the cry of 'Takbir' ( ), and said that they saw a groove ahead and would soon find a place for shelter. The holy Imam (P) told them that it was an advancing cavalry whose



banners and spears they see.

The holy Imam (P) turned towards a hillock and directed to have his tents pitched there. Hur arrived shortly thereafter with his men, all of whom were extremely thirsty. Imam (P) bade his followers to give them water and quench their thirst before anything else. Hazrat Abbas (P), Hazrat Ali Akbar (P) and other relatives and adherents hurried to comply the Imam's (P) orders. The holy Imam (P) personally supervised and assisted them in this most generous task, till everyone of the enemies force including their horses etc. were fully satiated and relaxed – an exemplary deed of generosity and humanity.

At noon, when call for 'Zuhar' prayers was made, Hur also joined with his men and Imam (P), as requested by Hur, lead the congregation and was followed by both the parties in subsequent prayers as well.

After prayer, Hazrat Imam Husain (P) addressed Hur and his men to the effect that total disregard of the teachings of Islam by Yazid obliged him to grant their request and come to Iraq. If they had changed their minds since and needed no guidance, he may be allowed to return back or even go out of the country to some other land. Hur disclosed that personally he was not aware of this, whereupon he was shown the letters sent by the 'Kufians'.

Next day when Hazrat Imam Husain (P) prepared to start, Hur with his soldiers stood up in front of him obstructing the path. At this time a messenger from Ibne Ziad arrived and handed over a letter to Hur. ordering him not to leave Hazrat Imam Husain (P) to go anywhere else and to compel him to reach Ibne Ziad at Kufa. Furthermore, the bearer of the said order had been directed to remain with Hur to see that the orders were duly complied with.

Hazrat Imam Husain (P), however, refused to go to Kufa under the circumstances. After an altercation it was decided



that the holy Imam (P) would neither return back nor proceed to Kufa, but follow any other route accompanied by Hur and his cavalry till such time that further instructions from Ibne Ziad were received.

At the 8th stop, called 'Al-Noaman', Mujmaw ibne Abdullah and Tirrimmah ibne Adi met Hazrat Imam Husain (P) and stated that the avaricious and faithless Kufians had been bribed and won over by Ibne Ziad and that Hazrat Qais-ibne-Mushir (P), Imam's messenger had also been slain at Kufa.

At the 9th stage viz: 'Zi-Khum', Imam (P) again addressed his followers asking them to leave him alone if they so wished to save their own lives, but they declined and said that they could not desert their lord and Imam (P) and stand disgraced and answerable for the crime to Allah and His holy Prophet (P).

It was the 2nd of Moharram, 61 A.H., that the 10th stop viz: 'Nainewah' (Ninevah) was reached. The horse of the holy Imam (P) stopped suddenly and could not be forced to proceed any further. Six horses one after the other were changed with similar result. Imam (P) therefore, enquired the name of the place and finding it called "Karbala", alighted from the horse and ordered his tents to be put up there as it was to be the place of his final rest.

Hazrat Imam Husain (P), next day called the land owners of Karbala and asked them to sell the piece of land to him and purchased from them (approximately 4 square miles) for 60,000 Dinars, and thereafter handed them over the place at the same time under a deed of gift with the condition that they will keep the graves which may be made there safe and preserved and not to cultivate over them. They were also desired to entertain any visitors as guests for three consecutive days and provide possible comfort and shelter to those pilgrims, who would come to pay their homage to the holy martyrs.



**—: HAZRAT IMAM HUSSAIN (P) AT KARBALA :—**

Ibne Ziad placed 6000 horsemen under Omar Ibne Sad and ordered him to proceed to Karbala against Hazrat Imam Husain (P); promising him the governorship of 'RAI' (IRAN) for compliance of his orders. This was the first contingent that reached Karbala on the 3rd noon. The following list will show the forces which were sent and continued to pour in against the Imam (P) :

۱	عمر ابن سعد وقاص	سپه سالار	
۲	شيث ابن ربيعي	سالار	۳ عروه ابن قيس
۴	سنان ابن انس نخعي	"	۵ حصين ابن نمير
۶	شمزى الجوشن الضيافي	"	۷ مضايير ابن رهنه المازني
۸	يزيد ابن ركاب الكلبي	"	۹ نضر ابن خرشه
۱۰	محمد ابن اشعث	"	۱۱ عبدالله الحصين
۱۲	خولي اصبحي	"	۱۳ بكر ابن كعب ابن طلحه
۱۴	حجار ابن الحر	"	۱۵ حر ابن يزيد رياحي

No.	Name of Commanders	Number of fighting digits Commanded	Remarks
1.	Omar ibne Sad Waqas, C in C	6,000 or 9,000	Cavalry
2.	Shees ibne Rabiyyi	24,000	Infantry
3.	Arwa ibne Qais	4,000	Horsemen
4.	Sinan ibne Anas Nakhyi	10,000	Infantry
5.	Haseen ibne Nameer	4,000	Lancers
6.	Shimr Ziljaushan	4,000	Cavalry
7.	Mazayer ibne Rahniya Almazni	3,000	Cavalry
8.	Yazid ibne Rikab	2,000	Cavalry
9.	Nafer ibne Kharsha	2,000	Cavalry
10.	Mohammad ibne Ashas	1,000	Cavalry
11.	Abdullah Alhaseen	1,000	Cavalry



12. Khuli Asbahi	10,000	Cavalry
13. Bakar ibne Kaab ibne Talha	3,000	Cavalry
14. Hajar ibne Hur.	1,000	Cavalry
15. Hur ibne Yazid Reyahi	3,000	Cavalry

The total of the regular armed forces comes to 81,000 (minimum recorded figures - 78,000 +).

Ibne Ziad had proclaimed that anyone who, otherwise capable, failed to join the forces against Imam Hussain (P) at Karbala would be reckoned as rebel against the Caliph and would be punished with death and confiscation of his property; and those who proceeded against Imam (P) would be rewarded amply for their loyalty.

"This led to a general rush and augmented Yazid's forces to over 600,000 by the 10th of Moharram.

It would appear curious and strange that such an untoward rush was made by those who professed to be the followers of Islam only to commit the sin of brutally killing the nearest kins and kindred of their own Prophet (P) with inconceivable cruelty.

Thus he was fully convinced of the collective strength of them all (now stood enbloc to face the Syrian forces) when the holy Imam (P) alone was more than enough to wipe out the entire material forces of Ibne Ziad.

But, the seeds of discard and hatred had been sown even before the demise of the holy Prophet (P), when his behest was openly and shamefacedly ignored and refuted to be followed by refusing to record his last will, saying :

حسبنا كتاب الله

"The book of Allah" is sufficient for us" and thus totally discarding its divine counterpart, the all-important guides



and custodians of the holy scripture viz : The Ahlebait (P).

Now, let us see what was the strength of the holy Imam's contingent?

Numerically, seventy-two, to fight against whom it was considered necessary to make such a tremendous preparation and gather forces in fabulous numbers is indeed a glaring evidence of the potential that the soldiers of Allah possessed. The situation clearly speaks of Ibne Ziad's apprehensions, concealed in the heart of his heart, who had himself witnessed the valour of Muslim ibne Aqueel (P), the hero of Kufa. He knew that Muslim (P) could only be overcome through foul and disgraceful tactics.

Seventy-two in all, including young and old from infants of six months to the frail and emaciated veterans of over 100 years in age, are generally ascertained to have encountered Yazid's armies in the sandy plain of Karbala.

The severed heads of the holy martyrs which had been handed over to the various clans and tribes for presentation to Ibne Ziad, as recorded by reporters, had numbered 79, as reproduced hereunder:

No.	Names of bearers of severed Heads	No. of heads of holy martyrs
1.	Kholi ibne Yazid Asbahi	1 No. (Imam Husain) (P)
2.	Qais ibne Ash-as Kandi	13 Heads
3.	Shimr Zil Jaushan	12 Heads
4.	Bani Tameem	17 Heads
5.	Bani Asad	16 Heads
6.	Bani Muzhij	7 Heads
7.	Other clans who claimed a share in the crime	13 Heads
		79 Heads



The highest figure which can be traced from names mentioned by historians etc. appears to be 132.

The number of Yazid's men killed by each of the martyrs as mentioned by the narrators, is also noted against their holy names to show why over 600,000 were needed to face these few heroes. It should also be borne in mind that most of the facts narrated by historians of the tragedy are based on the reports from Hameed ibne Muslim, Yazid's military correspondent and statements of other eye witnesses. However, errors and omissions due to confusions in names etc. are not improbable.

Quran says :

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ  
يَرْزُقُونَ ۝  
( ٣ : ١٦٩ )

“Do not call or consider them dead who have been slain (unpholding truth) in the way of Allah, for they are alive and are nourished (plentifully) by their Lord.”

3:169

A few instances are :

#### INSTANCES OF LIFE AFTER DEMISE & BIOLOGICAL DEATH.

1. Amirul Momeneen Ali (P) shouldered and led his own coffin (bier).
2. Khatoon-e-Jannat (P) raised her arms to embrace her children Imam Hasan (P) and Imam Husain (P) after she had been sheathed in her coffin.
3. Imam Hasan (P) was carried to the holy Prophet's tomb for burial. Arrows were shot on his form by the opponents. Fresh bleeding was witnessed when 70 arrows pierced



his body through the coffin.

4. The severed head of Imam Husain (P) spoke to a 'Rahib' (monk), recited verses from the holy Quran, and desired that his adherents should ever keep in remembrance the holy Imam's thirst on the day of 'ASHURA'.

5. The two children of Hazrat Muslim ibne Aqueel (P) were killed, their heads severed, the bodies were thrown into the Euphrates. The bodies kept floating over a long period. When the severed heads were cast into the river these joined the respective bodies and sank down to the river bed.

6. Hazrat Salman Farsi (P) rose up to pay his respects, after death, as soon as Imam Ali (P) arrived near the still form and smiled and greeted the holy Imam (P). Upon advice, to revert to his present condition, Salman (P) obeyed and shut his eyes like the dead.

7. A lady rose to her life through the miracle of Imam Husain (P), spelled out her will before returning to her death again.

8. Buraid ibne Moawviah Ajli, one of the companions of Hazrat Imam Jafar-al-Sadiq (P), was taken for his ablution after death. As the clothings were being removed, he covered his private parts with his hands. (Vide: AKLEEL-UL-MASAYED, Adleel-e-Hashtum by Muhammad bin Suleman Tankayeni).

9. Shah Bande Husain of Shiekhpora, District Azamgarh, (INDIA) was laid to rest in his grave. During the reading of "TALQUEEN" he was heard in his clear voice reciting 'Darood' whenever the holy names of the Prophet(P) and the Imams (P) came under the recitation. (Vide: Anwaar-ul-Quran, Volume 3, Page 156).



—: THE SOLDIERS OF ALLAH :—

Sl. No.	Names of Martyrs (RIZWANULLAH ALAIHIM)	No. of enemies killed	Remarks
1.	Abdullah ibne Umeer	2	—
2.	*Ali ibne Hur.	24 & 120	*Not mentioned by Allama Majlisi in his book.
3.	*Musyib ibne Yazid Reyahi	—	—do—
4.	Hur ibne Yazid Reyahi	82 & 503	—
5.	Shawshaw	—	Accompanied Hur as per Tabari.
6.	Yazid ibne Ziad	—	—
7.	Urwah (Slave of Hur)		
8.	Burair ibne Khazer Hamdani	31	Slain by Yehya ibne Ous el Zabbí
9.	Wahab ibne Abdullah Kalbi	42	
10.	Wife of Wahab	—	First lady killed by the enemies while weeping on the corpse of her husband.



11.	Qumri, mother of Wahab	2	Killied two of the enemies and was called back by the holy Imam (P).
12.	Omar ibne Khalidul Azdi	—	—
13.	Khalid ibne Omar	—	—
14.	Sad ibne Hantala Tamimi	—	—
15.	Umeer ibne Abdullah Muzhiji	Many	—
16.	Muslim ibne Ausajah	50	—
17.	*Son of Muslim ibne Ausajah	30	*Not mentioned by Majlisi. When asked for permission, Imam (P) refused, saying that he was now the only supporter of his mother. His mother cried that he must fight and defend his Imam (P), which he did and was killed.
18.	Hilal ibne Nafey Bijilli	13	—
19.	Nafey ibne Hilal	1	—
20.	Nayeem ibne Ajlan Ansari	—	Serials 20 to 46 (both inclusive).



21. Omar ibne Kab ibne Haris-el-Ashjayi
22. Hantala ibne Omar al-Sheybani
23. Qasit ibne Zaheer
24. Karash ibne Zaheer
25. Omar ibne Zaiatuzzabbi
26. Kanana ibne Ateeque
27. Farghanah ibne Malik
28. Saif ibne Malik-el-Umeeri
29. Abdul Rahman ibne Abdullah-el-Kedri-el-Arji
30. Mujmaw ibne Abdullah-el-Ayezi
31. Hinan ibne Haris-el-Salmani-el-Azdi
32. Amraul Khandayi
33. Halasi ibne Umr-el-Rasbi
34. Swad ibne Abi-Umeer-el-Fahmi-el-Hamdani
35. Zaer ibne Omar

—  
—  
Finding it impossible to gain any success in fighting one by one, the enemies decided to attack in a group. They did so, but the thirsty cavaliers of Imam (P) repulsed their repeated attempts and killing well over a thousand of the enemies, were killed by archers.

over 1000 killed by  
serials 20 to 46.



Slave of Amar bin-ul-Hamuq Khizayi.



36. Habla ibne Ali-el-Shebani
37. Abi Amara ibne Abi Salama-el-Dolabi
38. Noaman ibne Omar-el-Rasbi
39. Masud ibne Hujjaj
40. Hujjaj
41. Zuhair ibne Bashar-el-Khas-ami
42. Ammar ibne Hussan ibne-Shareeh-el-Tayi
43. Abdullah ibne Ameer
44. Aslam ibne Kaseer-el-Azdi-el-Aarikh
45. Zaheer ibne Muslim-el-Azdi
46. Abdullah ibne Yazid ibne Tasbeet-el-Qaisi      1000
47. Abdullah ibne Urwah Ghaffari      25      Age 105 years — Sahabi who had fought at Badr, Hunain and Siffean.
48. Habib ibne Mazahir      62      Old Sahabi and a friend of Imam (P)
49. Saeed ibne Abdullah      —      Stood in front of the holy Imam (P)





while he offered his 'Zuhar' (afternoon) prayers and took the arrows shot at on his own chest, thus shielding the Imam (P). He fell dead at the feet of holy Imam (P), when the prayer ended.

- |     |                            |      |  |
|-----|----------------------------|------|--|
| 50. | Zuhair ibn-el-Qien         | 120  | He also shielded the holy Imam (P) at his prayers and was the first to attack the enemy thereafter : |
| 51. | Abu Tamama Saidavi         | Many |  |
| 52. | Hujjaj ibne Masrooq        | 15   | 'Moazzin' and 'Rik-abdar' of the holy Imam (P) — (Horse Bearer)                                      |
| 53. | Mubarak<br>Slave of Hujjaj | +    |  |
| 54. | Yehya ibne Moslim<br>Mazni | Many | Warded off arrows from the holy Imam (P) and fought killing many.                                    |
| 55. | Yehya ibne Kaseer          | 50   | *Not mentioned by Majlisi.   |
| 56. | Hantala ibne Sad-el-Shami  | Many | Warded off arrows from the holy Imam (P) and fought killing many.                                    |



57. Abdul Rahman ibne  
Abdullah-el-Yazni

58. Amar ibne Qartaba al- Many  
Ansari

Protected Imam (P)  
till he succumbed  
to his injuries.

59. Jaun (John) slave of  
Abuzar Ghaffari

60. Omar ibne Khalid  
Saidavi

61. Sowaid ibne Omar  
ibne Abil Mataw Many  
Khas-ami

Well known for his  
piety and virtues.  
Fought valiantly  
and killed many,  
was much wounded,  
fell and swooned  
away as dead. After  
Imam's (P) martyr-  
dom and hearing  
sounds of drum  
beatings, he got  
up, and snatching a  
sword (or dagger  
from his socks) fell  
on the enemies fier-  
cely. He was be-  
headed after having  
killed many. He is  
the last of the mar-  
tyrs of the day of  
'Ashura'.

62. Qurrah ibne Qurrah  
Ansari



63. Malik ibne Anas-el-Malki

—OR—

Anas ibne Haris  
Kahli

64. Omar ibne Mataw el-Jawfi

65. Junadah ibne Haris  
Ansari 16

66. Omar ibne Junadah

67. Awbis ibne Shabeeb 50

(‘The dark Lion’

OR

‘The Black Lion’)

When none of the enemy dared to face him in duel, Omar ibne Sad ordered them to stone him. Awbis stood firm, removing his armour plates. He attacked and killed 50 before he fell.

68. Shozab, slave of  
Awabis Many

He also fell after despatching many.

69. Abdullah ibne Arwa  
ibne Haraq Ansari

70. \*Abdul Rahman ibne Arwa  
ibne Haraq

\*Not mentioned by Majlisi.

71. Slave of Imam Zainul  
Abdin (P) Many

After fighting and killing many he returned to his lord



			to say adieu, went again and fell.
72.	*Yazid ibne Ziad	4	*Vide note.
73.	Abu Amaro Nahshali	Many	Attacked two times dispersing enemies and fell after killing many.
74.	Yazid ibne Mohajir	5	
75.	Saifi ibne Abil Haris ibne Sarea	Many	
76.	Ali ibne Mazahir-el-Asadi	70	Mentioned by Abu Mikhnaf.
77.	Moalla ibne Moalla	64	—do—
78.	Tirrimmah ibne Adi	70	
79.	Mohammad ibne Mataw	30	
80.	Jabir ibne Arwa Ansari	80	Very old companion of the holy Prophet (P)
81.	Malik ibne Dawood	60	
82.	Abdul Rahman ibnel Kadri		
83.	Brother of Abdul Rahman al Kadri		
84.	Malik ibne Aus Maliki		



85. Anees ibne Mowquil      20  
Asbahi

Added in the list as per 'LUHOOF', on the authority  
of 'Ziarat-e-Nahiya'

86. Suleman slave of  
Imam Husain (P)
87. Munhiji slave of Imam  
Husain (P)
88. Qarib slave of  
Imam Husain (P)
89. Sad ibne Bushar ibne  
Omar-el-Khizrami
90. Yazid ibnul Haseen-el-  
Qari
91. Omar ibne Kab Ansari
92. Abdullah ibne Umeer-al-  
Kalbi
93. Anas ibne Kahil  
Asadi
94. Shabeeb ibne Abdullah  
Nahshali
95. Hujjaj ibne Zaid-el-Sadi
96. Ahvi ibne Malik-el-Zabyi
97. Yazid ibne Tasbeet-el-  
Qaisi





98. Qawnab ibne Omar-el-Tamimi

99. Salim, slave of Aamir ibne  
Moslim

100. Zaid ibne Mowquil-e-Jawfi

101. Jundab ibn Hajar-el-Khulani

102. Sayeed, slave of Omar ibne  
Khalid el-Saidavi

103. Salim, slave of Banil  
Madniatul Kalbi

104. Qasim ibne Habeeb-el-Azdi

105. Omar ibne Jundab-el-  
Khizrami

106. Sabib ibne Haris ibne  
Sarea

BANI – HASHIM  
(ALAIHIM-US-SLAAM)

107/1. Abdullah ibne Moslim  
ibne Aqueel

108/2 Muhammad ibne Moslim *ibne*  
Aqueel

109/3 Jafar ibne Aqueel 15

110/4 Abdul Rahman ibne  
Aqueel 17

111/5 Abdullah ibne  
Aqueel



112/6	Musa ibne Aqueel	70		
113/7.	Aun ibne Aqueel			
114/8	Ali ibne Aqueel			
115/9.	Mohammad ibne Sayeed ibne Aqueel			
116/10	Jafar ibne Muham- mad ibne Aqueel			
117/11.	Ahmad ibne Muham- mad ibne Aqueel			
118/12.	Muhammad ibne Abdullah ibne Jafar Taiyyar	10		Very young son of Janabe Hazrat Zai- nab (P).
119/13.	Aun ibne Abdullah ibne Jafar Taiyyar	11	—	do—
120/14.	Qasim ibne Imam Hasan (P)	70	Including Shami	Arzaq
121/15.	Abdullah Akbar ibne Imam Hasan (P)	14		
112/16.	Ahmad ibne Imam Hasan (P)	110		
123/17	Abu Muhammad Abdullah ibne Ali (P)			
124/18	Jafar-el-Akbar ibne Ali (P)			



- 125/19. Osman ibne Ali (P)
- 126/20. Muhammad-el-Asghar  
ibne Ali (P)
- 127/21. Aun ibne Ali (P) 2 + He killed many. Dispersed the enemies and killed many in his two attacks. Badr and Saleh sons of Ayaz were killed by him in single fight.
- 128/22. Abul Fazlil 1585  
Abbas ibne Ali (P) Vide 'Nurul Ainain Fi Maqatal Husain' etc. He killed 35 even after losing both the hands.
- 129/23. Ali Ausat ibne  
Imam Husain (P) 500 Vide: ref. as above. The second son of Imam Husain (P). He was 18 years in age, resembled the holy Prophet (P) in every way. — widely known as Ali Akbar
- 130/24. Ali Asghar ibne —  
Imam Hussain (P). An infant son of  
(Abdullah ibne Imam Husain (P)  
Husain ibne Ali) aged six months. Killed by Hurmula by an arrow, on his father's hand.
- 131/25. Abdullah ibne —  
Imam Husian (P) Another child of  
Imam Husain (P)



Some think Abdullah was the name of Asghar (P).

132/26. Ibrahim ibne  
Imam Husain 84

As per Jilalul Uyun. **جلال العيون** But no son of Imam Husain (P) appears named Ibrahim.

33/27. Hazrat Imam  
Husain (P) 1951\*

\*The figure, in fact represents the number of wounds on the person of Imam Husain (P). The number of infidels killed was about 3100. The major wounds counted were 1951

Maimun, the faithful horse of Hazrat Imam Husain (P). 25

16 horsemen and 9 foot soldiers killed. The horse could not be caught. Maimum jumped into the Euphrates. The faithful horse was not seen thereafter.

Recorded total number of enemies killed on the day of 'ASHURA'. — 6632.



## —: THE HEROES OF KARBALA :—

There were hundreds of 'Sahabi' (companions of the holy Prophet (P) alive at the time i.e. in 61 A.H, when the tragedy of Karbala took place and they knew the position of Hazrat Imam Husain (P) in Islam. They had heard the holy Prophet (P) saying :

الحسن والحسين سيد شباب أهل الجنة

“Hasan (P) and Husain (P) are the princes of the youths of paradise”.

and :

حسين مني وانا من الحسين

“Husain (P) is from me and I am from him”. etc.

The holy Prophet (P) as well as Amir-ul-Momeneen Hazrat Ali (P) had also foretold them about the tragedy.

In spite of this, Saqifa school of thought, had so thoroughly prevailed that 'Quran' and Hadees (traditions of the holy Prophet (P)) were over ruled and ignored with the result that while thousands and thousands rallied to join Yazid's forces for lust of power, prestige and monetary gains, very few true Muslims could come forward to side and die in defence of Hazrat Imam Husain (P).

Most of those who accompanied him from Makka left him at different places when apprised of the impending troubles. Few were asked to join the Imam (P) and some did so with hesitation.

Zuhair ibne Qien (R.A), returning after performing pilgrimage from Makka with his family and followers happened to be travelling with the Imam's cavalcade. He however, carefully avoided to mix with the Imam's party. He pitched his



tents away and kept aloof from the Imam's camp. One evening he was enjoying food with his friends when a note from the holy Imam (P) was handed over to him, asking him to join the Imam (P) in his struggle to save Islam. Zuhair (R.A) became silent and apparently troubled. His wife 'Dalman', observing this sudden change, enquired its cause. Zuhair (R.A) replied that he tried to avoid meeting the holy Imam (P), but he has now sent for him and it is hard to decide what to do.

The good lady stood up and rebuked her husband for his hesitation to comply. She said that it was shameful to profess to be a true believer and then hesitate to obey the Prophet's grandson, and that she herself would go, if he was afraid of Imam's enemies. Zuhair (R.A) rose up and hurried to the Imam's presence, who received him kindly and explained about the grand sacrifice he was going to offer.

Returning to his camp, Zuhair (R.A) ordered his tents to be shifted at once and pitched along those of the holy Imam's followers. He asked his followers to leave him, if scared of the risks to be faced in following the path of righteousness and truth. He distributed and bequeathed his assets to his wife and heirs. Paying her dower money he asked his wife to go back to her clan. The pious lady replied that it was not fair to advise her thus, to leave their master and Imam (P) and that she should also join the Imam's camp and serve and share the fate of the Ahleharem (P). The pair thus attached themselves to their Imam's side. History is eloquent of their steadfastness.

A note was also sent by Imam Husain (P) to Habib ibne Muzahir (R.A) at Kufa exclusively and handed over to him in the market while he was buying dye for his grey hair. Learning from the letter that the holy Imam (P) was surrounded by his enemies at Karbala, he threw away the dye declaring that his beared shall be dyed with his blood instead.

Returning home he asked his slave to take his horse out of



the city and await him at a secluded place. His wife noticing his anxious and grieved looks, enquired its cause. Habib (R.A) replied that he has been asked by Hazrat Imam Husain (P) to hurry to his help at Karbala where he was surrounded by Yazid's armies.

"What do you want to do"? asked his wife. Habib (R.A) replied, "I hesitate as I am afraid, you will not only be left widowed but our house etc. shall also be ransacked and ruined by ibne Ziad". His wife thereupon cried out, that his reluctance was disgraceful and strange. In the face of his duty it mattered little what she would have to suffer; that if so afraid, he might stay at home while she herself would hurry to their Imam (P) to serve the cause of truth.

Habib ibne Muzahir (R.A) was much pleased and informed her that his horse was already waiting him outside the city and he only came to bid her farewell. The venerable Sahabi thereafter hurried out and reaching the appointed place he found that his slave was busy carressing the restive horse and was addressing it to remain patient a little more. "Our master is surely coming — if he delays any longer I will myself ride thee to gallop off to our holy Imam (P) at Karbala".

Habib (R.A) was much affected and afflicted by the zeal and zest of his slave and riding his horse he told the slave that he was now granted his freedom and may go out where he pleased. The faithful servant replied, "My kind master! You kept me in comfort as a son and now that you are proceeding to serve our master the holy Imam (P) in trouble, you spurn me from your side". "I shall follow you to our master Husain (P) and share your fate by shedding my blood in the sacred cause".

The above instances would suffice to show the extent to which minds were affected by the continued efforts of the enemies of Ahlebait (P), that even those who remained true believers hesitated to face the dangers.



This also explains why Imam (P) preferred to have the fewest but the best and the truest at his side.

Hamid ibne Muslim states about Hazrat Imam Husian (P) :

هو يقاتل على رجليه قتال الفارس . الشجاع يتقى الرمية ويغترص  
العورة و ليشد على الخيل .....  
ولقد نكت طويلا من النهار .

”حضرت امام حسينؑ پیادہ پا ہو کر اس دلیری سے لڑتے تھے جس طرح  
کوئی بڑا بہادر سوار لڑتا ہو۔ ہزاروں تیر آتے تھے مگر حضرت سب کی  
زدے اپنے کو بچاتے رہتے تھے اور تاک میں رہ کر خود فوجوں کے پروں  
کے درمیان گھس پڑتے تھے اور (پیدلوں کا کیا ذکر ہے) سواروں پر سختی  
سے حملہ کر دیتے تھے۔ غرض دن کی طویل مدت تک آپ جنگ میں اسی  
طرح جے رہے“

(تاریخ طبری۔ جلد ۶ صفحہ ۲۶۰ و تاریخ کامل: جلد ۴ صفحہ ۳۳)

“He fought on foot with valour worthy of the bravest of horsemen, amidst throngs of showering arrows, defending himself all along. Keeping good vigil, he would pierce through ranks and files of soldiers undeterred. Not to speak of the Infantry, he would attack the Cavalry with tremendous force. He braved the battle field for long hours of the day (Tabri, Vol. VI, Page 260)”.

ابو اسحاق اسفرائینی حضرت کے حملوں کے بارے میں لکھتے ہیں :  
”ثم انه خدج من الخيمة وركب جواده وحمل على القوم

فانهز مؤبين يديه كالجراد المنتشر .....“  
(یعنی حضرت خیمہ سے نکلے۔ گھوڑے پر سوار ہوئے۔ دشمنوں پر حملہ  
کیا تو وہ بدحواس ٹڈیوں کی طرح بھاگ کر تتر بتر ہو گئے)  
(نور العین .... مطبوعہ مصر۔ صفحہ ۴۰)

ثم ضبط القوم . کم قتل منهم . فاذا هم الف وخمسة



وعشرون فارساً :

(یعنی عمر سعد نے شمار کرایا تو اس کے لشکر سے ۱۵۲۰ سواروں کو  
حضرت نے اس حملہ میں قتل کیا تھا - (نورالعین - صفحہ ۴۲)

پھر دوبارہ حملہ کیا :

”حتی قتل منهم الف وستمائة فارس .....“ یعنی اس دفعہ  
حضرت نے ۱۶۰۰ سواروں کو قتل کیا - (نورالعین - صفحہ ۴۳)

“Abu Ishaque Esfaraeny writes regarding the attacks of the holy Imam (P) :

“He came out of the tent, rode the horse and attacked. The enemies fled and dispersed, like a baffled swarm of locust.

Omar ibne Sad had the counting done and the dead numbered 1520 of the Cavalry. The holy Imam (P) attacked a second time and this time the killed were 1600 in number from the cavalry.

Thus in these two attacks only, the holy Imam (P) had killed 3120 of the horsemen (Nurul Ain).

While at Karbala, Omar ibne Sad wanted to send someone with a message to Imam Husain (P), but everyone was hesitant to comply as most of the chiefs were those who had earlier begged the holy Imam (P) to come and guide them. It was with some difficulty that Kaseer ibne Abdullah Showbi (کثیر ابن عبد اللہ شعبی) could be persuaded to carry the message. On his way to the holy Imam (P), he was questioned by Hazrat Abu Tamama Saidawi (R.A) and was directed to put down his arms before being allowed to approach the Imam (P). He refused to comply and returned back to his camp. Qurrah ibne Hantali (قرہ بن قیس حنطلی) was then sent by Omar ibne Sad. He was allowed to approach Hazrat Imam Husain (P) as he readily put down his arms. He respectfully saluted the holy Imam (P) and was kindly treated in return. He



mentioned that Omar ibne Sad wanted to know why the Imam (P) had come to the place. The holy Imam (P) replied that it was entirely and exclusively at the pressing requests of the Kufians that he came to guide them aright and that if they had since changed their minds, there was no compulsion in Islam. That he would be prepared to return back or retire to any other land if allowed to do so. On hearing this reply, Omar ibne Sad reported it to ibne Ziad for further orders. Obeidullah ibne Ziad replied :

اما بعد فقد بلغنى كتابك نهيت ما ذكرت - فاعرض على الحسين  
ان يبایع ليزيد ابن معاوية هو وجميع اصحابه فاذا فعل ذلك  
زايئنا -

“I received your letter and learnt the contents. Ask Husain (P) that he and all his companions are required to swear fealty to Yazid ibne Moawviyah. When they have done so, we shall see”. i.e further orders concerning them will be issued thereafter as deemed fit.

Hazrat Imam Husain (P) could not accede to these terms as he knew fully well that Yazid was Muslim by name only, a hypocrite possessing extremely depraved character, and openly ignored and disgraced the dictates of conscience and religion. He was a drunkard and an inhuman profligate, a devil in disguise.

The holy Imam's consent to the legitimacy of spiritual leadership and Cliphate of such a man would lead to total annihilation of Islam. Hence, with the dauntless courage worthy of the holy progeny, the holy Imam (P) together with the few faithful followers and relations who had remained attached to him, he decided to face all risks and hardships. Hazrat Imam Hussain (P) knew that setting right the misled and distracted people and reviving Islam demanded sacrifices of the highest and purest order, sufferings hardest to undergo and bear, and sacrifices hardest ever to offer in the way of Allah, such as the world shall never witness again. The sixth day of the



month of Moharram 61 A.H. was the end of the days when the holy group of Hazrat Imam Husain (P) could get water from the river Euphrates. Thereafter the banks were heavily guarded and declared out of bounds.

As ordered by Ibne Ziad, Omar ibnul Hujjaj was charged to guard the river with soldiers 500 strong. The holy Imam (P) and his followers were debarred to approach the river. Hazrat Abbas (P), the younger brother of Hazrat Imam Husain (P) dug two wells, a marvellous feat, considering the sandy plain of Karbala. The efforts were discontinued when rocks appeared instead of water at appreciable depths.

It is said that at midnight of the eighth Maharram, Hazrat Abbas (P) proceeded to the river with 30 horsemen and 20 soldiers and after fighting and routing out the enemies succeeded in carrying water safely and providing the children and Ahleharem(P) with water for the last time. The force guarding the river bank was thereafter reinforced and raised to 8000 strong making any approach to the river banks almost impossible.

Yazid ibne Haseen-el-Hamdani solicited the holy Imam's permission and being allowed went to Omar ibne Sad. As he did not salute him, Omar Sad asked him as to why he neglected this duty or did he took him for a non Muslim not worthy of even common courtesy. The undaunted warrior replied. "O" son of Sad! if you claim to be a Muslim, how is it that you have taken up arms against your Prophet's kins and 'Ahlebait' (P). The Eupharates is flowing in front of you and its water is allowed freely to dogs and swines but Hazrat Imam Husain (P) and his family membrs and followers have been exclusively debarred and deprived of its use under your orders. They are dying of hunger and thirst. Do you still think that Allah and His holy Prophet (P) will be pleased to accept you as a Muslim?"

Omar-e-Sad was taken to shame. Bending his head he reflected a while and then spoke :



يا اخاهمدان ما اجد نفسى تجيبنى الى ترك الرى لغيرى

“O’ brother Hamdan, I tried hard but could not find heart to give up the province of ‘Rai’ to anyone else”.

Now this man was son of Sad, a well known Sahabi. He himself had witnessed and knew well the holy Imam’s place in Islam. Just the same he professed his resolution to commit the sin for the transitory power and paltry gains. This clearly reveals the extent to which the Muslims had been demoralized at that time.

Every attempt to avoid a conflict had failed and proved abortive and Hazrat Imam Husain (P) on being refused to leave the country was now obliged to face the ordeal.



## —: LOVE OF RIGHTEOUSNESS :—

On the 9th of Moharram Omar Sad arrayed to commence aggressive war. Hazrat Imam Husain (P) sent words to him to cease hostilities and to allow one more night to be passed in prayers.

The night preceding the 10th day of Moharram was surely unique in the annals of world history, and baffles all attempts to describe how it was spent by the hungry and thirsty devotees, the vulnerable heroes of truth and champions of righteousness. The holy Imam (P) in his extreme mercy and benevolence would not like to see any of his relative or friends exposed to risk their lives, much less compelled against their genuine will to do so. He therefore, addressed them again after the evening prayers, explaining clearly and categorically the dangers and miseries in store for them and their dependents. That the enemy wanted his head only and would be pleased to find him all alone and deserted. That They were most willingly permitted therefore to leave him to his unavoidable course of destiny and seek their own safety under cover of the night.

Muslim ibne Ausajah (R.A) مسلم ابن عوسجة was the first who stood up and replied Hazrat Imam Hussain (P) in the following words :

انحن نخلي عنك فيما تعتذروا الى الله في اداء حقلك

“O’ son of the holy Propeht (P)! do you like us to desert you? What plea and what excuse shall we have to answer Allah in defence of our failure to do our duty towards you my Imam (P)”.

والله لا نخليك حتى يعلم الله انا قد حفظنا غيبة رسول الله  
(صلى الله عليه وآله وسلم) فيك - اما والله لو علمت اني اقتل  
ثم احرق حيا ثم اذرى يفعل ذلك سبعين مرة ما  
فارقتك حتى القى حماي دونك ..... الخ



“By Allah I shall never leave you and I shall serve you so that I may not be held answerable to Allah and then shall I be able to establish that I fought in defence of the holy Prophet’s son (peace of Allah be upon him and his holy Ahlebait) after him. By Allah, if I had known that I will be killed, burnt alive then returned back to life to undergo the same treatment seventy times over, even then I shall not desert you but shall prefer dying in your defence”.

In fact all the adherents of the holy Imam (P) replied in like terms and history bears testimony to the sincerity of their resolve. In the absence of water, they performed ablutions with perfumes and busied themselves in prayers and obeisance. At midnight the holy Imam (P) walked alone to each tent to see how his family members and friends were occupied. He found his sister Hazrat Zainab (P) seated on her praying carpet with her two minor sons at her sides. Caressing them both, she asked them not to put her to shame by showing any slackness on the defence of their Imam (P). That this was the sacred day for sacrifice of the holy Prophet’s kith and the survival of Islam solely depended upon their sacrifices. The little heroes assured their weeping anxious mother of their firm resolve to die in defence of their ‘Maula’ (P) and holy uncle. They were kissed and embraced in return by their mother.

Hazrat Zainab (P) being anxious for the safety of her brother approached him and said: “O’ dear brother! is there no possible way to avoid the approaching calamity”? “Yea, the Imam (P) replied, if you advise me to accept Yazid as Caliph”. Hearing this, she cried. O’ brother! do you test me by such a suggestion?, then know that Ali’s daughter cannot shrink to sacrifice all, even yourself in defence of Islam and she is willing to endure every hardship in store for her in the sacred cause of righteousness and truth.

Imam (P) proceeding to the tent of his brother Hazrat Abbas (P) found him reciting the holy Quran while at the same time polishing and grinding his sword. Their sister



Hazrat Umme-Kulsoom (P), seated nearby was weeping. Hazrat Abbas (P) raising his head and seeing her so distressed, approached her and saluting respectfully begged her not to give way to grief. She replied : "This is the day of great sacrifices mentioned by Allah. All those fortunate amongst us would offer their sons for sacrifice in defence of our brother, the holy Imam (P) on the approaching morrow. I have not sons and 'Jehad' is not allowed to women. I am grieved therefore, at my inability to be of any service in this greatest need of Islam". Bowing low Hazrat Abbas (P) replied : "Am I not your slave. So why need you be grieved at all when you can offer me as a sacrifice on your behalf tomorrow".

These instances will show to some extent how the night was passed in prayers and in preparations for the sacrifices and how resolute and staunch in belief the martyrs of Karbala were. Morning of the 10th dawned. Can any prayer have a contrast to that of Hazrat Imam Husain (P) and his holy followers, prayers offered to Allah on the morning of 'Awshurah', which was known to be their last.

Passing the night in drinking and festivity, Yazid's army now arrayed to massacre the Imam (P) and his adherents who stood dauntless to face them. Hazrat Imam Husain (P) delivered several sermons warning them against their sinful and cruel attitude. Finding them ready to attack, he (P) addressed as follows :—

"Be patient to hear me and do not hurry in your nefarious crimes till I have discharged my duty as Imam (P) and guide and explained to you my position, purpose and stand. If, feeling satisfied, you decide to abide by the truth, you will shun the sin and can be saved. However, if you still continue to spurn the truth, you will do so with deliberation and with no plea of ignorance and then you will earn and deserve eternal damnation in consequence thereof. You know me and whose descendent I am. Then, think seriously if you are justified to stand in arms



against me. Am I not the son of your Prophet's daughter? Am I not the son of Ali ibne Abi Talib (P) your Prophet's cousin, wasi, vizier, heir and Caliph, who was first in Islam to accept and promulgate truths revealed by Allah? Was not the great warrior, Hamza (P) the chief of martyrs, my father's uncle and Jafar-i-Taiyyar (P) my own uncle? Did not the holy Prophet (P) declare that I and my brother Imam Hasan (P) were the princes of the youths of paradise.

”الحسن والحسين سيد شباب اهل الجنة“

The hearers were affected — after waiting a little, till silence was restored, the holy Imam (P) recommenced to address.

“Thanking and praising Allah and His Prophet (P) in becoming terms, the Imam (P) referred to the tradition quoted above and enquired from them if they believed it to be true. In case they doubt it, they can enquire about it and the Prophet's ‘Sahabi’ (companions) still alive among them such as Jabir-ibne-Abdullah Ansari, Abu Sayeed Khizri, Sohel-ibne-Sawdi, Zaid-ibne-Arqam and Anas-ibne-Malik (R.A) will satisfy them of its truth.

“The Imam (P) then said, “Can you even doubt that I am your Prophet's grandson and there exists now no one so closely related to him (P) besides me in this world”. “Fie on you, can you say that I have killed, wounded or injured anyone in whose revenge you are bent upon to shed my blood”.

Imam (P) then called out name by name Sheesh ibne Rabiye, Hajar ibne Hur, Qais ibne Ash-as and Yazid ibnul Haris and asked them if they were not one of those who repeatedly requested him to come soon to lead them aright and pledged themselves to obey and defend him against his enemies? — (silence prevailed).



As the truth could not be denied none dared to answer. Only Shimr and Sheesh ibne Rabiye were shamefaced enough to assert that they could not understand a word of the holy Imam's address. They only demanded that the Imam (P) must acknowledge Yazid as the Caliph and master of the Muslims.

It would be voluminous to give a gist of the numerous Khutbas (sermons) of the Imam (P) and addresses of his venerable sahabi explaining to the Kufians the heinous nature of their crime vis-a-vis their duties as Muslims to the holy descendents of their holy Prophet(P).

Alas! their greed for worldly gains proved too strong to take any warnings. The lust of power, pride and material gains rendered them imperceptible to any advice and reasoning.

Hazrat Imam Husain (P) then called Omar ibne Sad to his presence, who came forward much reluctantly. Imam (P) thus addressed him:

يا عمرانت تقتلني تزعم ان يولييك الدعى ابن الدعى بلاد الرى  
وجرجان والله لا تتهنأ بذلك ابدا عهد معهودا فاصنع  
ما انت صانع فانك لا تفرج بعدى بدنيا والاخرة وكانى براسك  
على قصيه قد نصب بالكوفة يترأه الصبيان ويتخذونه  
غرضا بينهم -


“O’ Omar! You want to kill me simply because you expect to be bestowed the rule of Rai (Persia) and Jarjan — I swore by Allah my Creator, you shall never get it. Do as you have resolved but believe me that you shall have no share of comfort after me in this life or in the hereafter”.  
“I see your head fixed over a spear at Kufa and used as target for stones thrown by children”.

History shows that the fate of Omar came true as foretold



by the holy Imam (P). Out of the host only Hur (R.A) was deeply impressed and moved. He passed a sleepless night. His conscience chided him for landing Hazrat Imam Husain (P) into Karbala where he was now being treated so cruelly. He asked Omar Sad if he really meant to kill the Imam (P). Finding that it was so, he galloped off alongwith his son, Ali ibne Hur to join the Imam's (P) camp. They were received graciously and forgiven for their past conduct.

Hur (R.A) prayed and begged permission to be the first to fight the enemies and was granted permission to do so, since he would not lift his head from the feet of the holy Imam (P) till the permission was granted. Ali ibne Hur (R.A) attacked first. He was killed after 24 of his opponents were put to death. Qandozi, Asfaraini etc. say that Hur (R.A) vehemently praised and thanked Allah for the good fortune of his noble son who laid his life in defence of his 'Maula' and Imam (P). Hur (R.A) then confronted the enemy and addressed them briefly telling them in clear words that their conduct so far had been shameful and cruel. That they themselves had begged Hazrat Imam Husain (P) to come and guide them to the right path and now that the holy Imam (P) had come to them and instead of offering obeisance and respects due to him, they have besieged him and would not even let him return or leave the country for some other land. Hur (R.A) went on to say. "Your cruelty exceeds all limits as you have deprived your own Prophet's kins from taking water from the Euphrates. You have thus proved yourselves to be the worst of the enemies of the holy Ahlebait (P) and Islam".

Seeing this, Hur's brother, Musyib (  ) abandoned Yazid's forces and rushed to join Hur (R.A). Omar Sad and others thought that he was probably going to fight or remonstrate and dissuade his brother against further risks. Musyib (R.A) however, reaching Hur (R.A) requested him to present him to their Imam (P) as he too, like his brother Hur (R.A) felt ashamed of his gross neglect and deviation from the true path of Islam. He was accordingly conducted to the Imam's (P) presence and was accorded gracious recep-



tion and forgiveness.

Sufyan, a warrior of note, was ordered by Omar Sad and attacked Hur (R.A), who despatched him to death. His three brothers encountered Hur (R.A) one after the other and were dealt with identically.

Yazid ibne Abu Sufyan, a famous warrior of Bani Tameem's clan then approached and tried to attack Hur (R.A) from behind but was laid low by a stroke of the sword. As none dared to face Hur (R.A) in single combat, he attacked the army and pressed them hard and laid 82 of them low on the ground. Arrows were then showered and the hero fell covered with wounds. The holy Imam (P) hurried to the field, wiped and cleaned the face of Hur (R.A) and was grieved to see him expire.

Sweetest were the moments when Hur (R.A) found his Maula and Imam (P) holding his head in his lap, soothing and cleansing the wounds with his own holy hands and complimenting Hur (R.A): "Your mother did not err when she named you Hur (R.A) (the free). You are Hur (free) from the woes of this world and in the hereafter".

انت حرّ في الدنيا والاخرة

Musyib-ibne-Yazid Reyahi (R.A) and there after Urwa (R.A) slave of Hur (R.A) attacked and were slain putting many to death. Certain historians have mentioned that Hur (R.A), his son, brother and slave (R.A) killed 623 before they could be slain. Incidentally, these were the only exceptions who were not hungry and thirsty and fought at their best.

The scope of this book does not permit nor is it possible to enter into details of how each one of the Imam's (P) adherents fought at Karbala. With full reliance on Allah and fully convinced of the truth of their cause, the faithful hungry and thirsty heroes have left behind a marvellous record of their



bravery unsurpassed in the annals of world history. They could only be slain by force of exceeding numbers. The enemy could not adhere to the usual system of duels i.e. man-to-man fight as observed in Arabia.

A few instances are however, added below briefly to show how keen the old and the young were alike to court martyrdom in the cause of Islam and truth and in defence of their Maula (P) and how heroic they proved themselves under the most trying circumstances. Even the ladies in the Imam's (P) camp are known to have proved their unparalleled strength of endurance and the highest sense of duty to their holy Imam (P). Waheb-ibne-Abdullah Kelbi was returning home with his mother, Qumri (R.A) and newly wed bride when he saw the holy Imam's (P) camp. Qumri (R.A) refused to proceed any further and the group immediately joined the holy caravan. On the day of 'Awshurah', the old lady asked her son to go out to fight in defence of their Imam (P). She said : "O' my son! Do not put me to shame before Allah and His holy Prophet (P) on the Day of Judgement by neglecting your "duty". The noble son of the pious lady promptly approached the Imam (P) soliciting his permission for 'Jehad', assuring him that it was not only his own request but also from his old mother. The youth was granted permission to comply with his mother's wishes. He went out and challenged the enemy but finding none coming forward to encounter, he attacked their ranks. He killed many, breaking their line and dispersing them in confusion. He returned to his mother and asked if she was satisfied and pleased. The venerable lady replied that she would be pleased only when she found him slain in the conflict and advised him to hurry back to action. When he rose to comply, his wife caught hold of his shirt, and protested not to leave her a widow. It may be added that these true believers knew perfectly well that being out numbered a thousand time by their enemies, they would surely be killed before long as foretold by the Imam (P).

Waheb's mother (R.A) rebuked the young bride for her weakness in faith and said to her son that women are sup-



posed to be halfwitted and he should take no notice of the childish talks of his wife and that the day was one on which he could win the pleasure of Allah and His Prophet (P) and save his mother from being put to shame in facing Hazrat Fatimah (P) on the day of reckoning. The young wife then begged her husband to accompany her to the Imam's (P) presence to make certain solemn promises before his departure. They came to Hazrat Imam Husain (P). The young lady respectfully said that her husband was now proceeding to 'Jehad' and was sure to achieve martyrdom and would consequently enjoy blessings of eternal life. He must therefore, promise, giving their holy Imam (P) as a witness and surety, that Waheb (R.A) would not neglect to take her as a companion in the hereafter. Waheb (R.A) promised and the Imam (P) aware of her fate smiled sorrowfully at her loving zeal and assured her of its fulfilment. Waheb (R.A) thus allowed proceeded to the battle field; fought bravely and selflessly, killing 30 cavaliers and 12 foot soldiers. He was surrounded by a force of overwhelming numbers and lost both of his hands. Hearing his wife shouting and encouraging him all the more to push forward, he turned his head and asked her to return back to her tent, but she refused and told him that she would augment his efforts till death ends them both. Apprised of this Imam (P) called her back, saying that her efforts were praise worthy but 'Jehad' was not incumbent on women. She complied and returned to her tent. Waheb (R.A) was thereafter slain and soaked in blood. The wife could not endure, the sight, rushed out to his corpse and sat down weeping and caressing her hero. Shimr ordered one of his soldiers who struck off her head in no time. Thus, Waheb's wife was destined to join her husband in paradise, the promise was fulfilled and the loving couple passed away to rest together.

One of the tyrants severed the head of the hero and threw it towards his mother. She took it up fondly and kissing it repeatedly threw it back saying that what has been offered in sacrifice to Allah can not be taken back. She then snatched a pole from the tent and rushing forward struck the



coward and another felon was dead, and returned back to the Imam's (P) camp.

Qasim-ibne-Hasan (P) aged less than 16 years, when sought permission to fight was refused by his uncle (P). He retired much grieved to a corner of his tent sorrowing at his ill luck. Bending his head on his arms he observed the amulet written by his holy father Hazrat Imam Hasan (P), who had bequeathed from his death bed to peruse the amulet and act as directed therein whenever Qasim (P) finds himself overwhelmed by the greatest trouble. Qasim (P) hurriedly opened it and found that Hazrat Imam Hasan (P) had bequeathed him to give up his life in defence of his holy uncle and Imam (P), when he finds him surrounded by the enemies at Karbala. Qasim's joy knew no bounds. He hurried back to his uncle and submitted the script for perusal and permission to comply with the behest of his father. Hazrat Imam Husain (P) sorrowfully granted the request. Hazrat Abbas (P) placed the youth on his horse. The straps of the stirrup had to be shortened to suit his built. All those who encountered him were killed. When Omar Sad saw this he ordered Arzaq Shaami, a famous warrior, to encounter him. He refused to attack a hungry and thirsty boy of so tender an age. Howsoever valiant he proved to be, it would be degrading on his part to encounter him. He was however, induced to direct one of his four sons to go and finish the job. All of the four sons being laid on dust one after the other, Arzaq could not hold back and attacked Qasim (P) to avenge them. Warriors on both sides now stood watching the unmatched contest and many were grieved for the handsome youth. Within no time, they witnessed the giant falling dead on ground. Omar Sad now ordered a general onslaught to kill Qasim (P); arrows poured in showers as no one dared to face the valiant prince of Bani Hashim. Qasim (P) fell severely wounded after killing 70 of the foes and called out his holy uncle (P) for help. Hazrat Imam Husain (P) rushed to his rescue. Routing out the enemies, when the holy Imam (P) reached by the side of Qasim (P) his grief knew no bounds, as he saw his beloved nephew strangled and much mutilated



under the hooves of retreating cavalry.

Prince Qasim (P) breathed his last in the arms of the holy Imam (P) and was carried to the tents on his horse.

Thus all the companions and relatives of Hazrat Imam Husain (P) embraced martyrdom and passed away one after the other.

Hazrat Abul Fazlil Abbas (P), begged Imam's permission repeatedly. Hazrat Imam Husain (P) would not allow him, saying : "You are my strength Abbas (P)" You are the commander and the standard bearer of my army". At last, his niece, Hazrat Sukena (P) the youngest daughter of Hazrat Imam Husain (P), aged 3-4 years approached him holding a parched water bag (Mushk). Falling in the lapse of Hazrat Abbas (P) she cried out: "My dear uncle I am dying of thirst". This was too much for Hazrat Abbas (P) to endure. Caressing and hugging Hazrat Sukena (P) he promised to secure Hazrat Imam Husain's permission now to comply her wishes. He came to the holy Imam (P) and kissing his feet prayed hard to be allowed permission to fulfil his promise.

With much reluctance and tears in his eyes, the holy Imam (P) permitted him to fetch water from the Euphrates. He asked him however to bid adieu to the Ahleharem (P) and obtain specific permission of their sisters. Hazrat Zainab (P) and Hazrat Umme-Kulsoom (P). When Hazrat Abbas (P) approached Hazrat Zainab (P) with the request, she threw her arms round her brother's neck and wept. She narrated an incident that had happened long ago. When she were a little child and was seated in her father's lap, she had observed with some surprise that 'Maula' Ali (P), her holy father, was repeatedly kissing her arms and at the same time shedding tears in grief. She had enquired the cause thereof and was told that a day would come after his demise when her arms would be tied in cords (as for prisoners) and advised her to endure the hardships with patience and fortitude.



Her father's prophecy had greatly puzzled her, as she could not imagine as to who on earth could dare to treat her so disgracefully in view of the fact that she was the daughter of Ali (P) and Hazrat Fatimah (P) and the grand daughter of the holy Prophet (P). Besides that she had 18 brothers, all of them invincible heroes.

“O’ Abbas! now the time foretold by our holy father (P) has come as I have even this day mourned five of my heroic brothers and now you the hope and prop of us all are departing for the battle field. O’ dear brother! go to give up your life in the sacred cause of Islam and humanity. You shall find your poor sister patient enough to endure the share of hardships in store for her”.

Embracing his two little sons Fazl and Abdullah (P), kissing his daughter (P) he bade farewell to Ahleharem (P), came out of the camp and rode towards the Euphrates. The river banks were heavily guarded by 8000 – 13000 men. Dispersing them after having killed over 500, Hazrat Abbas (P) entered the river and let loose the reins of his horse. The faithful animal raised its head and would not drink water. After filling the water bag when he turned to come out of the river he found the high banks lined up and overwhelmed with the enemy troops having spears pointed towards him, all poised to charge, making it almost impossible for him to come out and reach the high bank. Hazrat Abbas (P) accomplished the feat, like a flash of light, came out safe and sound, killing another 250 of his opponents.

Marad-ibne Sadeef witnessed this and called out that none should now stir from his position as it was shameful that inspite of their overwhelming numbers, they failed even to resist a single person, whom they might, if so desired, even burry alive by throwing each a handful of dust. He boasted to end the battle by slaying the lonely cavalier single handed.

When all stopped and stood aghast and looking gloomy, Marad confronted Hazrat Abbas (P), advising him to surren-



der and run away to safety, as he would not find him slack and relenting as others were. Boasting thus, the devil bent his lance and charged Hazrat Abbas (P) who stood firm undaunted and alert. The lance was dexterously caught and snatched away. Shortly thereafter, Marad was not only unhorsed but another horse which his slave attempted to bring to him was also seized by Hazrat Abbas (P) after killing the slave. Marad was killed by his own lance. While Hazrat Abbas (P) was riding the seized horse.

Historians have recorded from 1535 to 2335 of the enemies force killed by Hazrat Abbas (P) in this battle alone. When his both hands were severed, he held the water bag with his teeth and bending over it tried to return to the Imam's (P) tent. An arrow however pierced through the water bag spilling the water and a stroke of a club on his head brought the hero down on the ground. Hazrat Imam Husain (P) rushed to his brother's side and wept to see him in this state. Hazrat Abbas (P) requested the holy Imam (P).

- a). to wipe out blood from his eyes and the brows enabling him to see the holy Imam (P) for the last time.
- b). to graciously shift his head to the Imam's feet to enable him to kiss it and lastly.
- c). not to take his body to the tents, as he felt ashamed that he could not carry water to Hazrat Sukena (P) and other children.

His wishes were complied by Hazrat Imam Husain (P). Hazrat Imam Husain (P) now requested Hazrat Abbas (P) to call him brother, my brother! once, even at this last moment as he had never addressed him thus in the whole of his life. He had addressed him, Syyedi Maulayi (i.e. my lord, my master) in his life time. Complying with the wishes of the holy Imam (P), the hero breathed his last in the lap of his holy brother (P).



Now Hazrat Ali Akbar (P) aged 18 years (28 years according to certain historians) was the only eligible person left with the Imam (P) for 'Jihad'. He requested his father, the holy Imam (P) to allow him to go for 'Jihad'.

How trying should have been the moment for a lonely father to permit his young son to die. After looking fondly and fully in the face of his son, the Imam (P) equipped him in armour unhesitatingly with his own hands and directed him to see his aunts and mother and say adieu to the Ahleharem (P) before proceeding to the battle-field. Hazrat Ali Akbar (P) complied. It is beyond human pen to express how Hazrat Ali Akbar (P) took leave of the Ahleharem (P) and departed from the tent. Hazrat Imam Husain (P) saw him seated on "Oqab", his horse and then raised his head up towards heaven and prayed to Allah :

اللهم اشهد على هؤلاء القوم فقد برز اليهم غلام اشبه الناس  
خُلُقاً وخلقاً ومنطقاً برسولك وكنا اذا اشتقنا الى نبيك نظرنا  
الى وجهه .

"O' our Lord! O' Allah!, bear witness that I am now sending to 'Jihad', for the cause of truth and Islam, against the opposing forces, such a youth who resembled Thy holy Prophet (P) in conduct, appearance, and speech and whenever I yearned to see Thy Prophet (P), I used to look at him".

Was not this sacrifice more trying than that of Ismail (P) offered by Ibrahim (P)! Abu Mikhnaf, an eye witness states: 82, "Nasikhut – Twarikh" shows 120 and Mullah Abu Ishaq Asfaraini asserts 500 of the enemies were killed by Hazrat Ali Akbar (P) in this attack.

Hazrat Ali Akbar (P) returned to his father and complained of his severe thirst due to being much wounded and also his armour was now burning with heat.



The holy Imam (P) replied sorrowfully, that it was heart – rending that he was unable to provide a few drops of water to his son at such a juncture which was something hard to bear. he then took his son's tongue into his own mouth, but Hazrat Ali Akbar (P) drew it out spontaneously and remarked that Imam's tongue was drier and more parched than his own. The holy Imam (P) advised him to return to the battlefield where his thirst could be quenched by his grandfather.

In this attack also he killed 81 of the foes. He fell pierced by the lance of Ibne Nameer and called out his father (P) in a way quite different to that of the other martyrs.

يا ابيه ! عليك مني السلام -

Hazrat Imam Husain (P) hurried to his side to see him expire. Hazrat Imam Husain (P) was now all alone, as his eldest son Hazrat Imam Zainul Abdin (P) our 4th Imam (Ali ibnul Husain) was bed ridden at that time and was in swoon. Words can scarcely narrate, how pathetic the parting of Imam (P) would have been with the unprotected Ahleharem (P), and the ladies and the children of his companions and friends.

As an Imam (P), he had to do his duty i.e. to lead to the path of Allah, the path of truth and righteousness and to save those who might, even at this stage, prove repentent. Hence coming out of his tent he called out :

هل من ذاب يذب عن رسول الله (صلى الله عليه وآله وسلم)  
هل من موحد يخاف الله فينا - هل من مغيث يرجو الله  
اعانتنا -

“Is there any one willing to help and protect (from enemies) the Prophet's House (P). Is there any one believing in the Oneness of Allah, who fears His wrath and dreads violat-



ing His commands concerning us? Is there any one who responds to my call for assistance and proves himself deserving of Allah's mercy”?

The call was surely responded by :

- i). The martyrs.
- ii). The angels and the
- iii). Other noble creations of Allah.

But the holy Imam (P) declined to entertain their offers, since he had not raised the call for his own safety, rather to provide another chance and opportunity to his enemies (and the enemies of Allah) to escape eternal damnation, but none of them cared or feared Allah.

Ali ibnul Husain, Imam Zainul Abdin (P), hearing the call, rose up and taking a sword started to proceed to his father's (P) side. He was however restrained by Hazrat Zainab (P), since Hazrat Imam Husain (P) seeing this, called out to his sister, not to allow her sick nephew to come out, as he had to go through and endure greater hardships yet to follow.

A horsemen suddenly appeared, armed and covered with blood. He saluted the Imam (P) :

السلام عليك يا بن رسول الله دعني جديك وابيك وعلى امك واخيك

“O’ son of the Prophet (P) of Allah, peace be upon you, upon your grandfather and father, mother and brother!

Returning salutation, Imam (P) enquired who he was. He replied : “My name is Akhnaf. I am a ‘Sahabi’ of your grandfather (P). One day finding the holy Prophet (P) weeping I enquired the cause of his grief. The holy Prophet (P) said :

قال اتاني جبرئيل فاخبرني : ان امتي ستقتل ولدى الحسين..... الخ



“Jibraiel, the angel of Allah has just informed me that my son Husain (P) will be killed by people professing Islam. That who ever sides him on that day and dies in his defence, Allah will grant him reward of seventy martyrs”.

جعل الله له ثواب سبعين شهيداً

I remembered this when I fell mortally wounded in ‘Jihad’. The holy Prophet (P) of Allah coming to my side kindly enquired if I had to express any desire or to bequeath at this last moment – I requested the holy Prophet (P) to pray Allah to allow me to rise up and die fighting in defence of Hazrat Imam Husain (P) at Karbala. The request was granted. I was sleeping in my grave when I was roused and I heard an angel calling out to me :

إِذْ نَادَانِي مَلَكٌ : قُمْ يَا أَخْنَفُ أُنْجِذْ مَا وَعَدْتَ . إِنَّ بَنَ رَسُولِ اللَّهِ وَحِيدًا غَرِيبًا بَيْنَ الْأَعْدَاءِ فِي طَفٍّ كَرِبَةٍ .

“Rise up O’ Akhnaf! to redeem thy promise as the son of the holy Prophet (P) of Allah is this day alone and helpless, surrounded by his enemies at Karbala.

“I am here therefore to beg permission to fight your enemies and die in your defence”. The request was granted and the martyr “Akhnaf” died after fighting and putting many of the enemies to death.

Let the sceptic think what they may, but the tragedy of Karbala abounds in greater marvels which can not be denied or disbelieved by any.

Hazrat Imam Husain (P) had to establish Islam and its true revelations and teachings. He had to show that ‘Ulul-Amr’ (اولى الامر), Allah’s guides can not be elected by any human agency. They alone are the chosen and appointed by Allah and are infallible. He had to convince the world that the holy Prophet (P) and his true representatives initiated and



identified by Allah. do alone know best what the world needs, and act accordingly rendering sacrifices and enduring hardships hardest to bear. History is eloquent that the Imam (P) succeeded in his mission better than any teacher or Prophet (P) known to the world. Imam (P) as a "Mujahid" taught how to stand firm and exert under most trying conditions, using his discretion; where to use powers bestowed upon him by Allah especially, and ; where and when to submit and suffer as a common man; their duty as Imam (Ulul Amr) is to convince (and never to compel) the people of the truth of their teachings.

In his first attack, Hazrat Imam Husain (P) killed, according to the enemies account, 1520 and according to Allamah Ibne Shahr Aashub and Mohammad ibne Abi Talib 1951, of his enemies. He also attacked and dispersed the guards positioned along the river bank and entering the river tried to quench the thirst of his horse but the faithful animal raised its head upwards and refused. Both the horse and its holy Rider (P) came out without tasting water.

Exhibition of supernatural power and supremacy and evidence of endless endurance was surely to convince his friends and foes alike of his status as bestowed by Allah and his aim to abide by His Will.

Had the Imam (P) used his supernatural and extraordinary powers, (which he surely possessed), and destroyed his enemies, what humanity would have gained beyond a short period of just rule. While the grand sacrifice offered by the holy Imam (P) not only conquered them but has cast its effects to this day. The martyr's blood continues to conquer many a distracted back to the path of truth.



## —: UNBLOSSOMED FLOWER OF THE HEAVENS :—

When Hazrat Imam Husain (P) returned to his tents for the final parting, he found Ahleharem (P) gathered round the cradle of Hazrat Ali Asghar (P) his infant child, aged about six months. He was fast fading away like a flower for want of water and nourishment. He took up the child and said that he was going to ask for a few drops of water for the infant. Could any one imagine such a request to be refused by any human being — friend or foe.

All those who could take up arms, even young boys aged 10 to 12, had been sacrificed. The holy Imam (P) was now left alone. He was going to request the mob, who claimed themselves to be Muslims, to quench the thirst of a dying infant who was after all a very near descendent of their own Prophet (P).

Could it be conceived possible to reject such a request! Was the holy Imam (P) also unaware of the result? — Surely not. He knew perfectly well what was to follow. Even Hazrat Ali Asghar (P) knew it, as would appear from the fact that he threw himself down hearing his father's call for help and came to his arms readily when the Imam (P) approached his cradle.

Prophet Ibrahim (P) had apprised Hazrat Ismail (P), where and to what purpose he was taking him, but had posed to Hajirah (P) as if he was going with their son to a friend.

Hazrat Imam Husain (P) had also informed his child before leaving Madeena for what he was required at Karbala. The little hero readily accepted his share of the ordeal. Husain (P), however, could not assure Rubab (P) the infant's mother that he was going to Muslim friends as she knew what the host really was.

Can his forefather, Prophet Ibrahim's (P) sacrifice at 'Mena' be at par or even comparable with the one offered by Hazrat



Imam Husain (P)? Covering the child under his skirt, Imam (P) stood upon a mound in front of Yazid's army. They thought that the Imam (P) had brought the holy Quran to plead for truce and safety. But, when the cloth was removed they saw the child in an untoward and heart rending condition. They were afflicted with grief. Some of them could not hold their tears. The holy Imam (P) drawing their attention to the infant's condition asked them to quench his thirst by themselves. He then lifting the child on his hands prayed Allah that he possessed no other treasure more precious to offer. All felt moved with grief and many even shed tears at this heart rending spectacle.

Omar Sad noticing this, cried out to Hurmala bin Kahil Ordering him .

اقطع كلام الحسين

“Cut short Husain's speech”.

An arrow shot by the fiend pierced the tender neck of the child and simultaneously the arm of his father. Smiling gloriously the infant expired in Hussain's wounded arms.

Imam (P) cupped his palm, took the child's flowing blood and wanted to throw it up towards the heaven, perceived an alarm of protest and paused a while and then downwards to the earth — and the earth protested in identical terms.

Hazrat Imam Husain (P) knew that the elements of nature could never sustain even a drop of the innocent blood and so he smeared his beard with it proclaiming :

انکار آسماں کو ہے راضی زمیں نہیں اصغر تمھارے خوں کا ٹھکانا کہیں نہیں

“O' Allah, my Lord! bear witness to the tyranny of the people; this infant was no less sacred than the camel of Saleh (P)”.



**“I shall stand thus dyed with his blood before Thee on the Day of Judgement”.**

Hazrat Imam Husain (P) made seven attempts to carry the tiny martyr back to his tents but could not do so. He dug a grave with his sword and buried the precious treasure into it. This was the sole grave made by the holy Imam (P) in the desert of Karbala. Perhaps our Imam (P) knew of no human heart to present the child to its mother and he could not leave him exposed on the burning sands either.

Islam as well as humanity abhors exhumation of human bodies (without a genuine reason) – but the inhuman followers of Yazid dragged the little martyr out off his grave, severed his head and carried it raised over a spear to present it to Yazid as a trophy of their success in the grand battle against their holy Prophet's son (P).

Sacrilege prevailed at Karbala. Did the trials end here? - No! The holy Imam (P) had to endure more at his last moment.

Covered with wounds and pierced with arrows all over his body, he was lying on the ground, thirsty and helpless, surrounded by his enemies, when Abdullah ibne Imam Hasan (P) a boy under eleven years could not be restrained by Ahleharem (P) and struggling free from them rushed to his holy uncle. On arrival, he noticed that Ahar ibne Kab was poised to strike Husain (P) with his sword. The heroic prince of Hazrat Imam Hasan (P) protesting against this cruelty stretched his hands over his uncle to ward off the blow. Both his hands being struck off thus, he fell on the chest of his uncle and was soon shot dead by an arrow of Hurmala bin Kahil Asadi.

Hazrat Imam Husain (P) laid his forehead on the burning ground offering his thanks to the Almighty, for his success in the trial and praying for his Shia at length.



**—: THE PRINCE OF PARADISE  
HAZRAT IMAM HUSAIN (P) :—  
AT LAST**

Shimr Zil Jaushun approached and laid his sword on back of the Imam's holy neck to sever his head. The Imam (P) asked him not to commit the crime and let him die of the wounds too numerous to count — but he refused. He was then asked to give a little water. He refused again. To his surprise, he observed water bubbling out, as if from a spring, right at the feet of Hazrat Imam Husain (P). Shimr enquired why the holy Imam (P) had to demand water from him. Hazrat Imam Husain (P) replied that he had only intended to provide Shimr yet another opportunity to minimize and shorten the list of his evil deeds. — But to no avail.

Like Hazrat Ismail (P), Hazrat Imam Husain (P) had his forehead laid on ground when his head was severed. Although covered with wounds, he did not expire till his neck was cut off by Shimr who professed Islam.

Hafiz Abu Nayim states on the authority of Imam Shawbi, Imam Zahri and Abu Qatawa as follows :

قتل الحسين عليه السلام انكشفت الشمس حتى بدت الكواكب .

“When Hazrat Imam Husain (P) was slain, sun was eclipsed and stars became visible.

Many other signs have been recorded in consequence of the tragedy. The war ended but greater calamities crowded — to be confronted and endured by the bereaved family, the Ahleharem (P). Omar Sad ordered the martyr's bodies to be trampled by horsemen. Ten of them could be found to volunteer to do the deed. Imam's tents were not only ransacked but also put to fire. Even the veils and head coverings of Ahleharem (P) were snatched away. The bodies of the martyrs were left unburied scattered on the sandy plain.



On the 11th of Moharram, after burying, the dead of his side, Omar Sad prepared to return to Kufa.

Ahlehareem (P) were mounted on camels as prisoners, without headwears and veils. Ali ibnul Husain Hazrat Imam Zainul Abdin (P) was put in chains. Heads of martyrs were hoisted on spears of different clans. Thus escorted by strong guards commanded by Shimr, they proceeded to Kufa. — The same Kufa which had been the capital of the Muslim world under the holy rule of Amirul Momeneen Hazrat Ali ibne Abi Talib (P) twenty years ago. The embarrassment and the hardships while entering Kufa, without a veil, where not long ago these ladies were treated as princesses of the holy Prophet's family, was surely too much to endure.

When the said procession entered Kufa, they found streets and balconies crowded by sightseers, some weeping but many rejoicing. Ibne Habib and Zaid ibne Arqam, 'Sahabi' of the holy Prophet (P) state that they saw and heard the holy head of the Imam (P) reciting 'Surai — Kahef'! Verse 9, Chapter — 18 :

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيِّمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ۝

They shuddered with grief and cried with wonder that the holy Imam's instance was a 'Sign of Allah', more awe inspiring and wondrous than that of the 'Ashabe Kahf' and 'Raqeem'.

Khuli ibne Asbahi was the custodian of the Imam's (P) holy head. His wife Salba states that her husband brought the head at night and concealed it in the ashes of the oven of which she was kept in ignorance. Late at night she awoke to find the place full of light and glow emanated from the oven. Feeling curious she approached it and discovered that the light was difused by the holy head which was reciting :



وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۝ (٢٦ : ٢٢٧)

“The tyrants shall soon see the place to which they are destined for their enormities”. 26:227

Vast number of such and similar instances have been recorded even by the adherents of Yazid not only of speaking, opening and shutting his eyes but also of moving and rising up, as happened in Yazid's 'Darbar' (Court) at Damascus (Syria).



## —: AHLEBAIT AS PRISIONERS OF YAZID :—

When the prisioners with the head of the holy Imam (P) were brought to the court of Yazid full of the grandees of the realm, Hazrat Imam Hussain's head was placed at the foot of the tyrant's throne in a gold tray. The captives of the holy Prophet's house were held tied with one rope at one side of it. Yazid stroked the lips of Hazrat Imam Husain (P) with his cane, saying : "O' Husain (P) ! How beautiful are your teeth".

Seeing this, Abu Barza Aslami an old 'Sahabi' stood up and asked Yazid to remove his stick from the lips of the holy Imam (P), as he had seen the holy Prophet (P) of Allah kissing them fondly. The veteran 'Sahabi' was spared for his life, but turned out of 'Darbar' for his boldness and arrogance. Yazid knew very well to what stage of decay and degradation Islam was brought by his predecessors. He therefore sat confident of his power and resources regardless of all, drinking, singing, merry-making and enjoying to his full.

جزع الخزرج من وقع الاسل	بيت اشياخي بيدر شهدو
ثم قالوا يا يزيد لا لتشل	لاهلوا واستهلوا فرحبا
وعدلنا ميل بدر فاعتدل	قد قتلنا القوم من ساداتكم
من نبي احمد ما كان فعل	لست من خندف ان لم انتقم
خبر جاء ولا وحى نزل	لعبت هاشم بالملك فلا

Could those of my predecessors (forefathers) killed at 'Badr' see the painful plight (of Husain and his party) due to arrow showered by the clan of 'Khazraj'? Verily we have killed the heads of the 'Sadat' (of the holy Prophet's house) and revenged our loss at 'Badr'. Our ancestors killed at 'Badr' are crying with joy (in ecstasy)! O' Yazid! Thy hands may never be paralysed and laid lazy.

I would not have been a descendent of 'Khazraj', had I failed



to take revenge from the descendents of Ahmad (P) for what he did. 'Bani Hashim' only played with the country. There was neither a message nor a revelation to them from above (the Heavens).

Yazid looked at the prisoners and seeing a girl 3 or 4 years of age among them enquired who she was. Shimr replied that she was Hazrat Sukena (P), beloved daughter of Hazrat Imam Husain (P). Yazid then asked Hazrat Sukena (P) why she kept one hand covering her face, and the other at her throat. The child replied: "My mother and other elders, in their unfortunate situation are veiling their faces with their long locks. My hairs are short, so I am obliged to cover my face with my hand. — (Teachings of Islam proclaimed by a child in chains). "As to the other hand, don't you see that twelve necks are tied with one cord? Being the smallest, I feel the strain too painful to bear, hence keep my hand on the pressing rope." The tyrant was moved and ordered removal of the cord. He then said to Hazrat Sukena (P) that he has heard that her deceased father loved her most. If so, would she prove it by asking the head to come to her lap? By making such a demand, Yazid probably wanted to mock and ridicule 'Ahlebait' (P) and satiate his grudge by wounding afresh the feelings of the orphan; or perhaps being a disbeliever himself, he probably wanted to falsify 'Quran' and the divine powers of the martyr, the holy Imam (P) to work miracles. Hazrat Sukena (P) however, took the challenge in earnest and stretching out her hands cried weeping, "O' father come in my arms now, the tyrant taunts me to test your love and affection for me". The holy head rose up to her arms and was seen by all present kissed repeatedly by the weeping child.

Such miraculous occurrences, though supported by sound and strong testimony of the enemies, may however, be passed over by non Muslims or non believers as fabrications of the zealous admirers. But these are facts which cannot be refuted by students of history. Although against seeming scientific comprehension, these miracles establish the truth of the



Divine Quran and its rightful bearers, guardians, commentators and teachers viz: The holy Prophet (P) and the holy Imams (P). Allah says :

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ  
يُرْزَقُونَ ۝

“Do not consider them dead who have been slain upholding righteousness in the way of Allah, for they are alive and nourished (plentifully) by Allah”. 3:169

It is soul that keeps the body sound and as soon as it leaves, the dead body commences to decompose and diffuse bad odour. Decay is sure to be rapid in hot climates, more so if the body is exposed to sun and wind and still more if mutilated and covered with wounds.

Hazrat Imam Husain (P) and his faithful followers were slain on the 10th of Moharram. Their bodies severely mutilated with cuts of swords, spears arrows, stones etc. were left exposed on the burning sands of Karbala. They were reportedly buried after several days i.e. on the 20th ‘Safar’ (or the earliest on the 12th Moharram) by Bani Asad viz: the cultivators of farms at Ghazriyah, when their women put them to shame and prepared themselves to do the sacred duty of burying the martyrs, in all out defiance of Ibne Ziad and Yazid’s orders.

These peasants testify that they found the bodies of the martyrs perfectly fresh and bleeding as if “just killed” and diffusing sweetest perfume.

A non believer in Allah may doubt this, though supported by overwhelming testimony of eyewitnesses, many of them unfriendly rather hostile and sworn enemies of the Prophet’s house.

Apart from this, can any sane person doubt and ignore the



testimony provided by the severed heads of the holy martyrs? These heads were carried to Kufa on spears and kept there for quite a considerable time. Ibne Ziad wrote to Yazid about the success of his mission and requested further instructions with regard to the captives and the heads of the holy martyrs. On getting Yazid's orders, he sent the heads alongwith the captives guarded by 500 soldiers under the charge of Shimr.

After 18 stopovers (or stages) they reached Damascus and were presented to Yazid on the 19th day after departure from Kufa.

The pathetic procession was seen by the whole country extending from Kufa to Damascus and not only the freshness of the heads but also many of their miracles, enroute, are recorded as witnessed by the enemies and the general public.

Moreover, after such a long time, Yazid himself found them so fresh that they were presented to him ceremonially and the holy Imam's head placed before him in the 'Darbar', and the lips and the teeth touched and opened by him with his cane — a fact which cannot be denied or doubted as the touching scene was witnessed by Muslims and the non-Muslims alike with grief, veneration and wonder.

History records many converts to Islam due to the convincing and undeniable testimony and miraculous manifestations of the martyr's head about the truth of the holy 'Quran' e.g. concerning the martyr's gaining eternal life.

It was not allegorical but actual life meant by Allah and this was fully established by the severed head of Hazrat Imam Husain (P). Even now the historical truth can neither be denied nor explained but by accepting the truth of Allah's revelation in His sacred book quoted above.

History shows that "Ras-ul-Jalut", a christian noble of the Roman empire present at the time in Yazid's Darbar rose up



and enquired about the martyr. When told that Husain (P) was the grandson of Muhammad (P), the holy Prophet (P) of Islam and that the prisoners were his kins and kindred, he openly rebuked Yazid for his abominable crime and cruelty inspite of his queer and shameless claim to be a Caliph of the same Prophet (P), whose dears and nears he had ill-treated and ruthlessly destroyed.

Yazid was enraged and said that he would have put him to death for this, had he been a Muslim! The bold noble there-upon took up the martyr's head, kissed it and professed Islam being now fully convinced of its truth, and to his great good fortune was beheaded on the spot by Yazid's orders.

This shows that Yazid feared to face the resentment of men and cared little about Allah's displeasure and wrath.

Hazrat Imam Husain (P) fulfilled his mission and achieved the success aimed at. He roused the sleeping Muslims and taught the mankind how to stand by truth and what was the real and true Islam. He also proved beyond doubt that the office of the holy Prophet (P) and his holy successors (P) was divine and its title could not and can not be bestowed by a mob or usurped by force. The title to this office was entirely and absolutely dependent upon Allah's choice and selection. That the chosen ones of Allah never hesitated to offer the greatest sacrifice in order to defend truth and to benefit the humanity.

That the holy Quran alone was not sufficient, to the exclusion of the holy 'Ahlebait' (P), its true, perfect and infallible commentators, and the real custodians of the "Words of Allah". That the holy Imams (P) alone were the chosen, the pure, the infallible, the innocent 'Authroties' appointed by Allah, the Infallible, the Compassionate. That 'Quran' and Ahlebait' (P) could never be separated from each other till they reached the holy Prophet (P) at the 'Fountain of Mercy' in the Heaven. The holy Prophet (P) said :



انى تارك فيكم الثقلين كتاب الله وعترتى اهليتى وانهما  
لا تفترقا حتى يردا على الحوض . فان تسكنتم بهما لن تضلوا بعدي

“I am leaving two most sacred and great guides amidst you, the Book of Allah and my kins the ‘Ahlebait’ (P). You shall not go astray after my demise if you firmly adhere in obedience to them and they will not separate from each other till they reach me at the ‘Hauz’ (the Fountain of Mercy in the Heavens)”.

That the Islam forced upon people by sword was only nominal and momentary. Aggressive wars to conquer countries and winning slaves and converts by force were not ‘JEHAD’, and not sanctioned by Quran therefore, but unsanctioned hostilities and aggressions.

That all sinful attempts, against Allah’s commandments and His holy Prophet’s behest were not beneficial, but disastrous to the cause of Islam.

The holy martyrs also taught how a leader, a general, a teacher and a man should behave towards his followers, his alies, his friends and foes and his family.

Hazrat Imam Husain (P) repeatedly explained the sacrifices demanded by Islam but never pressed for them and never accepted reluctant support. The holy Imam (P) offered opportunities to everyone for free option and unbiased uninfluenced recognition of justice and truth. He knew well the awaiting hardships and yet did not shift his family membris away as he found them well prepared to accomplish the formidable task allotted to them.

His mission would have remained incomplete without the fullest help, coordination and cooperation of his sisters (P) and the Ahleharem (P). Their addresses and orations in the thorough-fares and ‘Darbars’ of Kufa and Damascus are glorious specimens of courage, determination, dignity, poise



and surrender to the will of Allah. The "Khutbas" are pathetic records of the tragic occurrences and at the same time master pieces of Islamic culture, values, traditions and literature.

Even the minor children of the sacred house proved their metal, their indomitable courage to suffer for the sake of truth and to adhere to their duty as members of the holy Prophet's house.

Dates and bread thrown at them as alms by the Kufians were refused and deemed unholy by the children inspite of their extreme hunger.

As already noted, it was Hazrat Sukena (P) a child, 3 or 4 years of age, who put Yazid and his whole 'Darbar' to shame by explaining her attempt to preserve the commandments of Allah regarding "Purdah", even under the trying circumstances and condemned their conduct in disallowing it for the holy family of their holy Prophet (P).

Yazid imprisoned the Imam's family in a roofless dilapidated house to augment to their sufferings. Hazrat Sukena (P) died there and was buried by her brother, our fourth Imam Ali Ibnul, Husain Hazrat Zainul Abdin (P) at Damascus.

Yazid discovered soon that instead of gaining he has tremendously lost confidence of Muslims. There were many who despised him for the crime.

Hindah, his own wife, rushing out bare-headed into the 'Darbar' hall rebuked him for his infidelity and cruelty.

Abdullah ibne Omar, one of the great supporters and ardent advocates of Yazid's Caliphate wrote to him criticising his cruelty to Imam Husain (P) and his family (P). Yazid however, replied him that he had only followed the policy of Caliph Hazrat Omar (R.A). Abdullah ibne Omar's own father, who had been the first to carry fire to the holy



Prophet's house to burn it over Hazrat Fatimah (P) and her children (Salwatullah Alaihim) and that he (i.e., Yazid) only accomplished the task already begun and enunciated by the said Caliph.

After six months Yazid called Hazrat Imam Zainul Abdin (P) to his presence and receiving him with figured respect seated him by his side. He expressed regret for the crime done by Ibne Ziad and declared that the holy Imam (P) and the holy Ahleharem (P) were free to stay at Damascus or to leave for Madeena at their will. He also offered to pay blood money as a compensation for the crimes so committed, which insolent proposal was turned down contemptuously and the tyrant was told to pay it to the holy Prophet (P) on the Day of Reckoning.

Saiyed-us-Sajedin Imam Zainul Abdin (P) then asked Yazid, as desired by Hazrat Zainab (P), to allow a suitable house for mourning the martyrs before their departure to Madeena. This was provided by Yazid.

Thus the mourning assemblies for the martyrs of Karbala were first inaugurated at the capital of the tyrant and, strange to say, were vastly attended. as bulk of the gentry hastened to mourn the martyrs and offer their condolences to the surviving sufferers, the holy Ahleharem (P).

They left Syria, now in suitable 'Amaries' i.e. conopies mounted on camel, escorted by Bashir ibne Noaman and reached Karbala enroute, on the 20th of Safar 62 A.H. They remained there for few days, mourning at the graves and could only be persuaded by the holy Imam Hazrat Zainul Abdin (P) to part with the tombs.

Their sad reception at Madeena is too pathetic to be described. Bani Hashim remained in continued mourning. No smoke was ever seen rising from any hearth of their houses for several years.



Hazrat Rabab (P), the holy Imam's widow (P) never sat or slept under a roof as long as she survived.

Our fourth Imam (P), knowing the impending fate of Madeena, shifted Bani Hashim to 'Abwa', a village few miles away from there. Shortly thereafter, Madeena was ransacked, under orders of Yazid. 'Mohajirs and Ansars' massacred and their women disgraced and ill treated.

Was not this solely due to their neglect of the tenets of Islam and disregard of the 'Ahlebait' (P) whose respect and authority had been bequeathed by the holy Prophet (P) and enjoined upon the entire Universe by Allah.

Had they stood firm with the Divine Book and the holy 'Ahlebait' (P) (those worthy of the House of Allah), Muslims would have never split into factions and faced such upheavals and tragedies.

Makka was besieged and faced threats similar to Madeena when Yazid died in 64 A.H.

Being too drunk one night, he began dancing and skipping from the upper floor of his palace fell down on ground shattering his head to pieces.

Yazid is believed, by many 'Sunni Ulama', to be their Seventh Caliph. No doubt! According to their assumed traditions and recognized principles, viz :

Ijmaw (Public selection)

Istikhlaf (Nomination by the predecessor)

Shoorah (Selection by a select body appointed by the deceased Caliph).

and Qahr-wa-Ghalbah, i.e. might, he was bonafide rather the most legitimate of all their Caliphs, fulfilling all the qualifications.



His open disregard to and violations of the tenets of Islam, his indiscreet expressions of disbelief in the holy Prophet (P) and declared enmity to the Ahlebait (P) as manifested at Karbala has however, obliged many of them to disagree and declare and denounce Yazid as the 'Worst-ever-infidel'.

His only son Moawviah was installed on the throne of Damascus, as the Caliph and the supreme monarch of the Muslim world.

Incidentally, all their assumed ways and traditions for the appointment of the Caliph were gone with the wind. Caliphate now became hereditary.

Moawviah the 2nd, however, addressing his perplexed courtiers and the Bani-Umayyads pronounced that Hazrat Ali ibne Abi Talib (P), Hazrat Imam Hasan (P) and Hazrat Imam Husain (P) were in reality the only bonafide, legitimate and rightful Imams (P) and Caliphs appointed by Allah. That his grandfather Moawviah-bin-Abu Sufyan rebelled against them and enjoyed little of this world and is now where he ought to be (i.e. in hell) facing consequences of his sins.

That his father Yazid exceeded all limits and killed the holy Prophet's grandson (P), Hazrat Imam Husain (P) the true Imam (P) and his kins and is now suffering (in hell) for his enormities.

That the above stigmas being more than enough for Bani Umayyads, he could not accept their so called Caliphate to which he had not the slightest claim. They may therefore, do what they liked. Saying this he went inside the palace and did not come out. He was strangled to death by the Bani Umayyads.

Marwan binul Hakam was then declared as the Caliph of the Muslims by the Umayyads. He was the one banished by the holy Prophet (P) from Madeena over half a century ago for his meddling and innovations in the Quran. He was the chief



instigator fo the rebellion against his own benetactor Hazrat Osman (R.A).

He was one of the well known hypocrites, a sworn enemy of Islam and of the holy Prophet's house.





## SOME QUESTIONS AND ANSWERS

We now refer to certain questions as follows, which have been replied times after number, yet are only briefly dealt with hereunder :

Q. Why do Shia in particular and the world in general continue to mourn the martyrs of Karbala since over 1300 years?

A. Because the nature, magnitude and extent of the tragedy is extra ordinarily extensive and ever lasting. There can never be another Husain (P) and there shall be no sin greater than his killing — which has been described as ( ذبح عظيم ) 'The Greatest Killing' by no one other than Allah Himself, the Almighty the All-knowing.

Viewed in terms of relativity, the martyrdom at Karbala bears no contrast to any killing in the annals of world history. Imam Husain (P) was surely the "Mercy of Allah personified" Yazid was certainly the worst of all the infidels ever to live.

Imam Husain (P) was the sum total of all the virtues, while Yazid was a combination of all the vices.

The pathetic nature of the tragedy of Karbala itself makes the people cry in grief. Even those who have not known or understood the supreme divine nature of his being, will go to relentless crying when they learn of the unique and unheard of cruelties meted out to the kith and kins of the holy Prophet (P).

As regards true Muslims, those who love Allah love His Prophet (P) and loving him love his descendents and naturally feel most grieved at their sufferings for the cause of truth. No expression could serve better to



answer the question than the saying of Imam Husain (P) himself :

انا قتيل العبرة (میں کشتہ گریہ ہوں)

Translated as : “I am the bereaved martyr”, wonderfully conveys the contents. Allah and His Vicegerents do never exaggerate.

Q-2 Has any benefit accrued or any advantage derived from these Mourning assemblies and processions?

A. Surely, it is mostly due to this continued mourning that the ‘Shia despite efforts for their destruction and total annihilation, have survived and are increasing potentially. The mourning ceremonies are a potential source of religious knowledge, imparting the fundamentals of Islam, and the codes of morality. The mourning assemblies have the rudimentary function of softening the hearts, rendering them fully receptive to the dictates of conscience, and then moral and religious obligations are expounded and illustrated by citing typical incidents connected with the tragedy of Karbala. This not only benefits the Shia, but all those who love truth and good morals.

As regards elegies, “The sweetest songs are those that tell of saddest thoughts”. – is true to the core.

Q-3 Is it not better to be patient, instead of weeping and lamenting, which is considered sinful, at least by the Sunni Muslim?

ان الله مع الصابرين

A. Weeping is sign of life. It is the first attempt of every child born alive. It has been an instinctive attitude of



men fearing Allah, in every age – to weep while craving His Mercy.

Patience i.e. ( صبر ) means : to submit to the will of Allah and endure hardships without grumbling. It does not imply therefore, not to feel pity or grieved, or not to be moved to tears at the sufferings of fellow creatures or to shed tears when nature compels to do so. This is natural and perfectly normal.

The holy Prophet (P) himself as well as his Ahlebait (P) and the faithful Muslims are known to have wept and shed tears for Imam Husain (P) long before the tragedy and traditions bear witness, to the mourning for Imam Husain (P) as “Sunnat-e-Rasool” (The Prophet’s traditions) and the very best of prayers.

Q-4 Imam Husain (P) achieved the highest honour of martyrdom and was bestowed eternal life. Why should anyone feel grieved and not rejoice at his extra ordinary and glorious success?

A. It is queer logic and simply means that we should praise and thank the tyrants who killed the Prophets (P) and Imams (P), to have been instrumental to the grand sacrifice enabling the Imam (P) to reach the heights of glory, admiration and applause. This is a queer way of looking at things.

Imam Husain’s enemies made feasts and rejoiced for being successful in putting him to death. His Ahlebait (P) and adherents left alive mourned him to the end of their lives. Which of the two ends the question appeals for an answer.

We on our part will follow the holy Ahlebait (P).

Q-5 Is not such a continued and ceremonial mourning likely to enfeeble the nation and consequently prove detri-



mental to Islam and its followers ?

A. Not at all.

On the contrary it teaches us to be brave, bold and fearless when truth and justice demand and to be kind and merciful where conscience prompts us to be so and to bear with fortitude every hardship for the cause of humanity and righteousness as exemplified by the holy Imam (P) and his adherents (P).

Q-6. Is it not derogatory to the prestige and honour of the holy Prophet's family (P) to describe in details the hardships of degrading treatments, humiliations and tribulations endured by them?

A. Instead of being derogatory, a precise account and true description of their sufferings and sacrifices for the cause of Islam and truth enhances their honour and esteem — as the real honour is due to the just and the “God-fearing”.  
49 : 13

( ٢٩ : ١٣ )

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Such a view as the question attempts to infuse would surely lead to forget and throw into oblivion the noble efforts and sacrifices of the great teachers and the martyrs, and their mission to guide and lead the world to the path of righteousness will be frustrated. Such questions and many similar others are only put forward by the admirers of Yazid and other enemies of the holy Prophet's house and are only garbed declaration of their superficial Islam and expose their hypocrisy.

Hardships of the tragedy of Karbala have no parallel in the world's history. The martyrdom of Imam Husain (P) was justly captioned “The Great Killing” ( ذبح عظیم )



by Allah in His Divine Book, the holy Quran. The grand and the greatest sacrifice is and will continue to be remembered by the world and can not be forgotten, till the Day of Judgement, i.e. as long as the Quran exists, like the intended sacrifice of 'Ismail' (P) – which will remain fresh in the memories of the true believers in all times and in all climes.

In the beginning, oppositions against Islam and its custodians and real guardians, the holy Prophet (P) and his Ahlebait (P) were concealed under the garb of hypocrisy and assumed peity. By and by the Muslims, the fresh converts, got accustomed to accept things they saw in practice or precept of a 'Sahabi' (companion) as genuine, correct and sufficient to lead them aright.

اصحابی کلہم عدول ..... الخ

'All the 'Sahabi' are on the right path' – was taught to them in justification of the aforesaid view and for diverting their attention from the holy 'Ahlebait' (P).

Everyone and anyone who had seen the holy Prophet(P) and professed Islam was called a 'Sahabi' (i.e. companion of the holy Propeht (P)). History abounds in instances of many despicable actions committed by some of them, but when there appers no plea possible to exonerate them, the Sunni divines enjoin (کف لسان), i.e. not to hear, describe, discuss or narrate their conflicts, cruelties, crimes or sins etc., and to follow them implicitly and blindly as all of them were ( عدول ) (just and truthful)!

Their glaring offences and crimes are called خطا اجتہادی 'errors in judgement' and treated as commendable traditions (,Seerat' سیرت ). Curious enough, the best of



the 'Sahabi', the holy Prophet's own descendents, though by far the best of all the companions of the holy Prophet (P), being taught and brought up by the Prophet (P) of Allah himself, viz: Imam Ali (P) and his family (P), were excluded, debarred and not qualified to have similar rights, privileges and considerations.

The Sunni are divided into four major sects, each sect follows a different person e.g. Abu Hanifa, Ahmad ibne Hanbal, Malik and Shafayi, whom they call their Imams in preference to the true Imams from the 'Ahle-bait' (P), mentioned name by name from the first to the last by the holy Prophet (P) of Allah, whose sanctity, knowledge and merits are admitted and admired by their own 'Ulama' (scholars) and divines, as unsurpassed, and par-excellence.

In the battle of Siffin, thousands gathered to fight against our Imam Hazrat Ali ibne Abi Talib (P) without taking any heed to the well known tradition of the holy Prophet (P).

يا عليّ حربك حربي

"O' Ali (P)! fighting against you is fighting against me". etc. or "War with you is war with me".

But there arose the grave question with regard to the legitimacy of this battle when 'Ammar Yasir' (P) fighting for Imam Ali (P) was slain by them and they happened to recall the holy Prophet's saying that the venerable sahabi (Ammar) will be killed by a group of rebels duly cursed by Allah, doomed themselves to hell and inviting others to follow.

It was after the tragedy of Karbala that many awoke to realize the error, rather the gravest sin to which they were led and many rose in arms to revenge their tyrannies to the Prophet's holy descendents. (P)



Bani Umayyads, now unmasked, followed Yazid's policy more vigorously. They called themselves Muslims but acted openly against the tenets of Islam, particularly against the descendants of the holy Prophet (P) and their "Shia".

Bani Abbas found ready helpers to oust and destroy Bani Umayyads under the pretence of avenging the holy martyrs of Karbala. But on coming to power, they proved no better than their predecessors. The Abbaside Caliphs not only poisoned the holy Imams (P) one after the other but also imprisoned them and tried hard to annihilate and destroy the holy Prophet's descendants (P) i.e. the 'Sadat' and their 'Shia'.

They knew very well, their own pretexts have borne out that their claims to the Caliphate were as groundless as that of the Bani Umayyads and that the real divine infallible authority i.e. The Imams (P) to hold and conduct the Caliphate (vicegerency of Allah) could only be found and located in Ahlebait (P) and exclusively in Hazrat Imam Husain's line of descendants (P) as already foretold and pin-pointed by the Prophet (P) of Allah himself, name by name.

On assumption of power, Bani Abbas, like their counterparts the Bani Umayyads, would not like to reconcile themselves to the notion that the Caliphate (i.e. the Vicegerency of Allah and His holy Prophet) was essentially a "Divine Assignment".

They therefore turned out to be yet another line of caliphs with supreme authorities to suit their ends frustrating all hopes of a "Divine rule".

Like Bani Umayyads they also directed their efforts to coin false traditions and promulgate opinions derogatory to the glory of Ahlebait (P), and it was deemed desirable to obliterate the tragic happenings meted out to the Holy House. Even remembering, reciting or mourning the



martyrs was prohibited.

'Shia' in general and 'Sadat' in particular were traced, imprisoned, tortured and put to death enmasse by walling up. A few instances may be given briefly to show the extent of the tyrannies exercised by them in dire contrast to any ethics :

A boy of tender age was caught at Baghdad and ordered to be walled up alive. The mason, while doing this, felt pity and found occasion to enquire as to who he was. The boy said that he was a Bani Hasan and an orphan, his father being slain lately. Being the only son he was mostly kept concealed indoors by his widow mother. Unfortunately one day he walked out of doors unaware of his fate and was caught by the agents of the Caliph, deputed for search of "Shia" and "Sadat".

The boy asked the mason to cut a lock of his hair and deliver it to his mother as a token of his love and regards to be cherished by her in his remembrance.

The mason was much affected and told the lad that he will leave a little hole in the wall for access of air and will take him out at night when he gets an opportunity to do so. He fulfilled his promise and restored the wall after taking out the boy. He then asked him to go, see his mother, and then leave the country in disguise, for he and his family would be exposed to severe punishment if the boy had been detected. The boy promised to do so and after seeing and bidding good bye to his mother, left for unknown lands.

The wall\* of the Octroi Office on the bank of the river Tigris (Dajlah) at Baghdad, is known to have contained hundreds of 'Sadat', made to stand within the cavity, and thousands were beheaded and buried in the foundations.

Demolished in 1958 (Sibte)



The Sunni Muslims in their zeal to overshadow Imam Hussain's mournings rushed to take out a procession to mourn the death of 'Musyib-ibne-Zubair', who was also slain by Bani Umayyads. A very large procession was organized comprising of horses, camels, banners etc. as well as a heavy effigy of an elephant made of timber and steel and mounted on wheels.

Incidentally, a live elephant is rarely seen by an Arab locally. Elephants were brought to Arabia only by "Abraha" with a mind to demolish the 'Kaaba'. They were however destroyed by swallows as narrated by Allah in the holy Quran, Sura 105, "Feel".

The organizers of the procession considered the elephant's effigy to be the most fitting item and a probable attraction for the mob.

While the procession was crossing the river, the wooden bridge gave way falling down with the heavy elephant into the river and ending the attempt into disaster.

A 'Shia' watching the scene from the bank recited 'Surai Feel'.

The "Sunni" were infuriated. Backed by the authorities they revenged their discomfiture by a general attack on the 'Shia' of Karkh' (Baghdad), massacring young and old alike, burning, looting and plundering their houses.

Many homeless widows and orphans who had escaped the fury, gathered at night outside the city. They bade adieu to their sons and told them to go out of their enemies reach and seek shelter and safety in any corner of the world that they could find.

The only inheritance bequeathed to them was : They must always keep fresh in memory the tragedy of Karbala and the ill-treatment and hardships meted out to the holy



Prophet's sacred house, his kins and friends and to remember their lineage — never to tarnish it by doing aught against Islam and truth.

Should the world now expect that the behest could ever be ignored?



## MOURNING ASSEMBLIES

Love and implicit obedience to the holy Prophet's Ahle-bait (P) was ordained by Allah as the only wage, remuneration, compensation or recompense for the benefits of Islam as taught and preached by them and this again not for the personal ease, prosperity or physical comfort of the holy Ahle-bait (P), but for the guidance, betterment and deliverance of the believers themselves, i.e. for their own good in this life and in the hereafter.

Allah says, vide Sura 42, 'Shura', verse. 23 :

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا التَّوَدَّةَ فِي الْقُرْبَىٰ (٢٣ : ٤٢)

“Say thou, I ask not of you for it (i.e. the blessings of Islam) a return except the love and fidelity to my kin (Ahle-bait) ”. 42:23

Vide Sura 68, Nun wa al Qalam, verse 46 :

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّغْرَمٍ مُثْقَلُونَ ۚ (٤٦ : ٦٨)

“Did you ask them for a return (for the blessings) so that they are heavily burdened with the weight of debt”. 68:46

Allah our Lord Almighty says in the beginning of the same Sura Verses 3 and 4 :

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَبْنُونٍ ۚ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ

(٣، ٤ : ٦٨)

“Verily for you is an unlimited, infinite reward. And you are on an exalted standard of character par excellence”. 68: 3,4



Again see Sura 12, Joseph, Verse 104 :

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (١٢: ١٠٤) ○

“And no return do you ask of them for this, this is nothing other than a message for the entire universe and the here-after”. 12:104

And once again Almighty Allah says, vide Sura 23, Muminun (the Believers). Verse 72 :

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجُكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّزَاقِينَ (٢٣: ٤٢) ○

“Or is it that you ask them for any recompense in presents, the recompense in presents of thy Lord is the best. He is the Best of those who give sustenance”. 23:72

The claim to be a Muslim is obviously false and the title to be a momin is surely untenable and dubious if the only return, the only recompense of love and implicit obedience to the holy Ahlebait (P) is denied and not paid by anyone.

Mere boasting of love and esteem for the holy Prophet's holy Ahlebait (P) is not sufficient without exhibiting it by deeds and actions.

Real test to establish the claim consists in :

- A). Implicit obedience to them
- B). Feeling pleased at their joys and grieved at their pains.
- C). Following their precepts and examples in every thing, in every way, as much as possible.

Our sixth Imam Hazrat Jafar-al-Sadiq (P) says :



عَنِ الصَّادِقِ ٤ إِنَّهُ قَالَ : رَحِمَ اللَّهُ شَيْعَتَنَا لَقَدْ شَارَكُونَا فِي  
الْمُصِيبَةِ بِطَوِيلِ الْحُزَنِ وَالْحُسْرَةِ عَلَى مَصَابِ حَبِيبِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ

“Allah’s Mercy be on our Shia who join us by prolonging their grief, mourning for the cruelties and tyrannies done to our grandfather Hazrat Imam Husain (P), i.e. (They continue to assemble to mourn with grief the martyrs as we do).

Our sixth Imam (P) has also said :

عَنِ الصَّادِقِ ٤ إِنَّهُ قَالَ : إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنَهُمْ خُلُقًا  
وَأَكْثَرَهُمْ رِقَّةً وَأَزِيدَهُمْ مَوَدَّةً لَنَا أَهْلَ الْبَيْتِ .

“The best and the perfect amongst the true believers are those whose character are excellent, who are tender at heart and are most lovingly attached to us, the Ahlebait (P)”.

Our eighth Imam Hazrat Ali ibne Moosa-al-Raza (P) says :

عَنِ الرِّضَا ٥ إِنَّهُ قَالَ : مَنْ تَذَكَّرَ مُصَابِنَا وَبَكَى لِمَا أُرْتُكِبَ مِنَّا  
كَانَ مَعَنَا فِي دَرَجَتِنَا يَوْمَ الْقِيَمَةِ .

“Those true believers who describe our sufferings and hardships and, grieve and shed tears at the cruelties done to us, the Ahlebait (P), shall be with us in our abodes on the Day of Judgement”.

There are many such traditions of the holy Prophet (P) and the holy Imams (P) which enjoin weeping for the martyrs. Humanity demands and nature often compels the noble-hearted to feel grieved on hearing cruel sufferings of the innocent.



Not only the 'Shia', but the world generally shall continue to feel grieved and mourn the holy Imam (P) and his heroic followers for standing firm and enduring every kind of hardship for the cause of truth.

Hazrat Imam Husain (P) called himself (قتيل العبرة) i.e. the one who has been killed by being put to shed tears at the mutilated bodies of his kins and friends from the first to the last. The phrase has yet another meaning: that the holy Imam (P) is such a martyr and slain so ruthlessly and so cruelly that all those who are human and hear of him shall feel grieved and shed tears for him.

Those who try under one pretext or the other to stop this most sacred tradition of the holy Prophet (P) and of his Holy House are, in reality not only the agents of Yazid's house but also the enemies of the true Islam, the real religion and shall never succeed in their hateful attempts and their nefarious designs.

Allah says : vide Sura 9, 'Tauba' or 'Baraat' (Repentance or Immunity) Verse 32 :

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ  
نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ○  
( ٩ : ٣٢ )

"Fain would they extinguish Allah's light with their mouths, but Allah will not allow except that His light should be perfected, even though the unbelievers may detest (it)". 9:32

Peace be upon holy Prophet Muhammad (P) who had introduced and brought into existence the divine system of government unknown to the world. He and his Ahlebait (P) lived as the poorest would live. ( الفقر فخرى ) was their motto, i.e. Being without food, clothes and other things necessary for the worldly life was their pride. Every fit peson was a soldier of Allah. Muslims paid (to the Divine Authority,



the 'Ulul-Amr') only the amounts as ordained by Allah and due from them under well defined conditions, which was distributed as soon as received amongst the deserving, the poor who were found entitled to it as per rules fixed by Allah.

There was nothing showy or expressive of worldly ease, luxury, pomp or grandeur. Every Muslim was treated as equal. The only criterion of greatness, honour and/or glory being 'Taqwa' ( تقوى ) i.e. fear and love of Allah, devotion to Him, His Apostle and the Divine Imam, Justice to all and peace with all.

Had the commandments of Allah, His holy Prophet's behest and repeated declarations been obeyed and the Imams of his scion not ousted and slain, one after the other, the world would have been a "Paradise on Earth".

Everyone would have been benefited vastly. All nations would have been submerged into the bliss of a brotherhood, fraternity, equality, enjoying equal or a balanced share of ease, comfort and living and what not.

But love and lust of pomp; greed of wealth and power so easy to grasp was too much a price to pay for the 'Divine Islam' for many of the then Muslims.

As the history would bear it out, they had nothing to offer but lip service. They proved themselves to be the hardest and the cruelest enemies of Islam and also of humanity.

Palaces and grand darbar halls rose up to take place of hutments, earthen floors of the mosques; and mercenary armies in place of the true Mujahids, the valiant soldiers of Allah. No country could compete with the earthly pomp of many Muslim kings and monarchs who shamefacedly called themselves Caliph, passing their lives in drinking, comforts, leisure and pleasure and careless of the hungry millions.



The clarion calls and the Islamatized slogans of the so called Muslim did work miracles but for a time and then buzzed out its rhymes.

The apparent opulence and comfort may deceive the worldly minded boasters of such reigns, but the reality remains that the true "Spirit of Islam" was lacking and lost, being ruthlessly crushed and devastated by those who had no right to rule, guide or conduct the Muslims.

The light was gone, darkness prevailed. The Divine Book, that is the holy Quran was misused rather ill used, while the custodians, the guardians, the real divine interpreters of the Heavenly message were shut in prisons and isolations.

The rule ought to have been in the hands of chaste and infallible divine guides, the 'Ulul-Amr'.

Interpretations, explanations and applications of the Universal, the Eternal Quran should not have gone to the vagaries of the temporal human beings.

The 'Amr' is from Allah, the 'Ulul-Amr' must therefore be from the same source; and must necessarily precede.

Such is the Exalted position of Imam (P), the 'Ulul-Amr'. Imam (P) is not merely what we know of him. He is beyond our comprehension and yet he was made to adapt a form similar to ours — for our sake.

The fact is that the true, the divine guides viz: the holy Imams (P), identified to us by the holy Prophet (P), and declared to be the chosen of Allah, were ignored and killed for their moral, intellectual and spiritual supremacy over the entire creation of Allah. They had no other charges against them.

It is outside the scope of these pages to enter into any details, hence the following chapter, 'The Holy Progeny'



is appended to show the holy Prophet's holy descendents, (P) their times and how they were killed. For fuller details, their biographies may be studied as written by authors of the past and the present age.



## THE HOLY PROPHET MUHAMMAD (P)

(Peace be upon him and his Aal)

Parents : Abdullah (P) son of Abdul Muttalib (P) and Aamina (P) daughter of Wahab (P).

Date of Birth : Friday the 17th 'Rabiul Awal' 'Aamul Feel' (year of the Elephant) during the reign of Nausherwan-e-Aadil, at Makka/— 571 A.D.

Date of Martyrdom : Monday the 28th 'Safar' and buried in his own house at Madeena on the 2nd 'Rabiul Awal', 11 A.H. at the age of 63 years, during the reign of 'Harqul' of the Roman Empire.

Cause of Martyrdom

: Poisoned by a Jewess.

According to others, given some drugs or medicines by his wife Hazrat Ayesha (R.A) although prohibited to do so. She refused to test the drug on herself.

Marriages : Married Janabe Ummul Momenin Hazrat Khadeejah binte Khuailid (P). The Prophet of Allah (P) was 25 and Janabe Khadeejah was 28 years of age (and virgin according to certain historians and research sholars) at the time of marriage.

She were the first, the most honourable and the holiest of the wives of the holy Prophet (P), the first Khatoon to identify and recognize the Prophethood of our Maula Muhammad (P). She was the greatest benefactor of Islam, apart from Janabe Hazrat Abu Talib (P).



The holy Prophet (P) did not marry any other lady during the life time of Janabe Khadeeja (Salawat-ullah Alaiha), and married 14 to 19 of the others after her demise, the best of whom was Janabe Ummul-Momenin Umme Salma (P) Nine or ten of the wives of the holy Prophet (P) were alive at the time of his martyrdom, including Hazrat Umme Salma (R.A) Hazrat Ayesha (R.A) and Hazrat Hafsa binte Hazrat Omar (R.A).

Sons and  
Daughters

- : 1: Hazrat Fatimah Zehra (P)
- : 2: Hazrat Qsim (P)
- 3: Hazrat Abdullah (P)

— from Ummul Momenin Hazrat Khadeejah-e-Kubra (P). Qasim and Abdullah died in their childhood.

- 4: Hazrat Ibrahim (P) from Mariyah Qibtiyah (P) died in his childhood.

Hazrat Ruqaiyah, Zainab and Umme Kulsoom (R.A) were nieces of Hazrat Ummul Momenin Khadeejah (P), daughters of Hala her sister. However, since they lived in the same house of the holy Prophet (P), they came to be known as daughters of the holy Prophet (P) i.e. 'Benat-e-Rasoolillah'.



—: THE LADY OF PARADISE: 'KHATOON-E-MAHSHAR'  
 'UMMUL AIMMAH' :—  
 HAZRAT FATIMAH ZEHRA (P)

Parents	: The holy Prophet of Allah Muhammad-e-Mustapha (P), and Ummul Momenin Khadeejah-e-Kubra (P).
Date of Birth	: Friday the 20th Jamadi-ul-Sani, 8 years before Hijrah, at Makka during the reign of Yazd Jerd of Persia.
Date of Martyrdom	: 3rd. Jamadi-ul-Sani, 11 A.H. Sunday, : during the Caliphate of Hazrat Abu Bakr (R.A).
Cause of Martyrdom	: Ailment due to wounds caused by falling of door put on fire by Hazrat Omar (R.A) and his slave Qanfaz, resulting in abortion (i.e. Martyrdom of Janabe Mohsin (P), the unborn son of Janabe Saiyedah (P), and ending in her martyrdom due to severely crushed ribs.
	Tahera Fatimah (P) could not survive even three months after the departure of the holy Prophet (P), her father.
Marriage	: Married to Amirul Momeneen Hazrat Imam Ali ibne Abi Talib (P).
Sons and Daughters	: 1-Hazrat Imam Hasan (P) — Son 2-Hazrat Imam Husain (P) — Son 3-Hazrat Mohsin (P) — Son 4-Hazrat Zainab (P) — Daughter 5-Hazrat Umme Kulsoom (P) — Daughter
Burial	: In compliance to her will, Siddiquah-e Tahera was buried at night. Only those



permitted by the Masoomah (P) were allowed to attend the funeral. Location of the holy grave was kept a secret by Hazrat Imam Ali (P) and the momeneen (the true believers such as Salman-el-Farsi etc.) at Madeena.

Probable places of burrial could be :—

- i) Jannat-ul-Baqui (the graveyard).
- ii) In between the pulpit and the holy grave of the holy Prophet (P).
- iii) In her own house.
- iv) Outside Jannat-ul-Baqui.
- v) Inside the holy Prophet's Mosque.



-: AMIRUL MOMENEEN HAZRAT IMAM ALI (P)  
(Salwatullah Alaih)

Parents	: Imran alias Abu Talib (P) son of Abdul Muttalib (P) and Fatimah (P) daughter of Asad (P) (Salwatullah Alaihim).
Date of Birth	: Friday the 13th Rajab, 30 'Amul Feel' i.e. 598 or 600 A.D. in the precincts of Kaaba, during the reign of Shehr Yar of Persia.
Date of Martyrdom	: Friday the 21st of Ramazan, 40 A.H. at the age of 63 years at Kufa, corresponding to 660 A.D. or 662 A.D.
Cause of Martyrdom	: Assasinated, by Abdul Rehman ibne Muljim Muradi, while offering prayers at dawn on the 19th of Ramazan (month of fasting) in the mosque at Kufa.
Marriages	: Married 'Masoomah' Hazrat Fatimah Zehra (P) daughter of the holy Prophet(P).  No other marriages during the life time of Saiyedah Hazrat Fatimah (P). Married 6 to 11 others after mrtyrdom of Hazrat Fatimah Zehra (P) including Hazrat Ummul Benin (P), mother of Hazrat Abul Fazlil Abbas (P); and Asma (P) widow mother of Muhammad ibne Abu Bakr; and Hanafiyah (P), mother of Muhammad son of Hanafiyah (P).
Sons and Daughters	: A — Sons 1. Hazrat Imam Hasan (P) 2. Hazrat Imam Husain (P) 3. Hazrat Mohsin (P) 4. Hazrat Muhammad bine Hanafiyah (P)



5. Hazrat Abbas (P)
6. Hazrat Aun (P)
7. Hazrat Osman (P)
8. Hazrat Jafar (P)
9. Hazrat Abdullah (P)
10. Hazrat Muhammad Asghar (P)
11. Hazrat Omar (P)
12. Hazrat Abdullah (P)
13. Hazrat Yehya (P)

#### B – Daughters

1. Hazrat Zainab-e-Kubra (P)
2. Hazrat Umme Kulsoom (P)
3. Hazrat Roqaiyah (P)
4. Hazrat Ramlah (P)
5. Hazrat Ummul Hasan (P)
6. Hazrat Umme Hani (P)
7. Hazrat Jamnah (P)
8. Hazrat Umme Salmah (P)
9. Hazrat Ummul Kiram (P)
10. Hazrat Umme Khadeejah (P)
11. Hazrat Fatimah (P)
12. Hazrat Imamah (P)
13. Hazrat Maimoonah (P)
14. Hazrat Nafisah (P)
15. Hazrat Roqaiyah Soghra (P)
16. Hazrat Aminah (P)

Burial

: Buried at Najaf Ashraf, 7 miles from Kufa.



## —: PRINCE OF PARADISE IMAM HASAN (P) :—

Parents	: Amirul Momeneen Imam Ali Son of Abi Talib (P) and Janabe Saiyedatin Nisa al Aalamin Fatimah Zehra (Salwa-tullah Alaiha).
Date of Birth	: Tuesday the 15th Ramazan, 3 A.H. at Madeena
Date of Martyrdom	: Friday the 28th Safar 50 A.H. (670 A.D.) at the age of 46 years.
Cause of Martyrdom	: Poisoned by his wife, Jowdah daughter of Ash-as (grand-daughter of Hazrat Abu Bakr) as bribed and induced by Amir Moawviah.
Marriages	: Married 64 wives in turn divorcing most of them due to their intrigues of plotting his murder. — This shows the continuous and continued efforts of Amir Moawviah to annihilate the descendents of the holy Propeht (P) and establish the title of the Caliphate amongst his own kins, the Bani Umaiyaads.

### Sons and Daughters

#### A) — Sons :

1. Qasim (P)
2. Abdullah (P)
3. Zaid (P)
4. Hasan Musannah (P)
5. Omar (P)
6. Abdul Rehman (P)
7. Abu Bakr (P)
8. Talha (P)



## 9. Husain (P)

### B) – Daughters :

1. Ummul Hasan (P)
2. Ummul Husain (P)
3. Fatimah I (P)
4. Umme Abdullah (P)
5. Fatimah II (P)
6. Umme Salma (P)
7. Roqiyah (P)



### Burial

: Imam Husain (P) withdrew and abandoned his intention to bury his holy brother (P) near the tomb of their grandfather, the holy Prophet (P), when arrows were showered over the holy coffin.

The hard hearted tyrants could not reconcile in spite of their witnessing the miracle, the sign of fresh blood from the wounds on the holy coffin of Imam Hasan Mujtaba (P), vide chapter 3, verse 169 of the holy Quran : "Do not imagine them dead, who have been slain in the way of Allah, for verily they are alive and nourished by their Lord". In obedience to Imam Hasan's (P) will, Imam Husain (P) now carried his holy brother (P) to the public graveyard known to this day as the 'Jannat-ul-Baqi' and buried him near his holy mother (P).

The silent bereavement of Ahlebait (P), in spite of their divine strength and authority, shall find no parallel in the annals of history. — All for the sake of Islam.



## PRINCE OF PARADISE IMAM HUSAIN (P)

- Parents : Amirul Momeneen Imam Ali son of Abi Talib (P) and Saiyedatin Nisa al Aalamin Fatimah Zehra (P).
- Date of birth : Thursday the 3rd 'Shaban', 4 A.H. at Madeena.
- Date of Martyrdom : Friday the 10th. of 'Moharram', 61 A.H. : at the age of 57 years at Karbala.
- Cause of Martyrdom : Slain by Shimr zil Jaushan and Yazid's army at Karbala, together with the holy kins and friends of the holy Imam(P)
- Marriages : 1. Shehr Bano (P) daughter of Kesra of Persia (Iran) — the holy mother of the fourth Imam, Zainul Abdin, Ali son of Husain (P).  
She died shortly after the birth of our fourth Imam (P).  
2. Laila (P) daughter of Abu Marra Saqafi and the holy mother of Hazrat Ali Akbar (P) son of Imam Husain (P).  
\*3. Fuliat, daughter of Amraul Qais and mother of Jafar (P).  
4. Rabab (P) or Umme Rabab (P), daughter of Amraul Qais ; and mother of Janabe Sukena (P) and Hazrat Ali Asghar (P).  
5. Umme Ishaque (P), mother of Janabe Fatimah Kubra (P) and Janabe Fatimah Sughra (P).



## Sons and Daughters

### (A) – Sons :

1. Ali son of Husain (P), Imam Zainul Abedin (P)
2. Ali Akbar (P) – (in actual fact he is Ali Ausat)
3. Ali Asghar (P)
- \*4. Abdullah (P)
- \*5. Ibrahim (P)

### (B) – Daughters :

1. Fatimah Kubra (P)
2. Fatimah Sughra (P)
3. Sukena (P)
- \*4. Roqaiyah (P)

## Burial

: Buried at KARBALA

(Those marked thus \* – are not verified)



**—: SAIYEDUS SAJEDIN ALI SON OF HUSAIN  
IMAM ZAINUL ABDIN (P) :—**

Parents	: Imam Husain (P) and Shehr Bano (P)
Date of Birth	: Thursday, Friday or Saturday the 15th. Jamadi-ul-Awwal, 38 A.H. at Madeena during the Imamate of his grandfather Amirul Momeneen Imam Ali (P).
Date of Martyrdom	: Saturday the 25th of Moharram 95 A.H. at Madeena at the age of 57 - 58 years; 714 A.D.
Cause of Martyrdom	: Poisoned by Husham or Waleed sons of Abdul Malik.
Marriage	: Married to Fatimah (P), daughter of Janabe Imam Hasan (P).

**Sons and Daughters :**

**A) — S o n s**

1. Imam Mohammad Baqir (P)
2. Abdullah (P)
3. Omar (P)
4. Husain Asghar (P)
5. Abdul Rehman (P)
6. Suleman (P)
7. Hasan (P)
8. Husain (P)
9. Muhammad Asghar (P)
10. Ali (P)
11. Zaid (P)



**(B) – Daughters**

1. Khadeejah (P)
2. Fatimah (P)
3. Aliya (P)
4. Umme Kulsoom (P)

**Burial**

**: Buried at Jannat-ul-Baqi, Madeena.**



**—: IMAM MUHAMMAD — AL — BAQIR (P) :—**

**Parents** : Imam Zainul Abdin (P) and Umme Abdullah (P) daughter of Imam Hasan (P)

**Date of Birth** : Ist Rajab 57 A.H. — 677 A.D.

**Date of Martyrdom** : Monday the 7th Zil-Hij 114 A.H. 732 A.D. at the age of 57 years at Madeena.

**Cause of Martyrdom** : Poisoned by Husham ibne Abdul Malik.

**Marriages** : 1. Umme Farwah (P) daughter of Mohammad ibne Abu Bakr (R.A).  
2. Daughter of Qasim.

**Sons and Daughters :**

(A) — S o n s :

- |               |                |     |
|---------------|----------------|-----|
| 1. Imam       | Jafar-al-Sadiq | (P) |
| 2. Abdullah   |                | (P) |
| 3. Ibrahim    |                | (P) |
| 4. Ali        |                | (P) |
| 5. Abeedullah | (P)            |     |

(B) Daughters :

(P)

- |                   |
|-------------------|
| 1. Zainab         |
| 2. Umme Salma (P) |

**Burrial** : Buried at Jannat-ul-Baqui, Madeena.



—: IMAM JAFAR — AL — SADIQ (P) :—

- Parents : Imam Muhammad-al-Baqir (P) and Umme Farwah (P) daughter of Muhammad ibne Abu Bakr (R.A).
- Date of Birth : Friday 17th Rabi-ul-Awwal, 83 A.H. 702 A.D. at Madeena.
- Date of Martyrdom : Monday the 15th of Shawall, 148 A.H. 766 A.D. at the age of 65 years.
- Cause of Martyrdom : Poisoned by Mansoor Dawaniqui.
- Marriages : Married two wives including — Hameedah Khatoon (P)
- Sons and Daughters :

(A) — S o n s :

1. Imam Musa-al-Kazim (P)
2. Ismail (P)
3. Muhammad (P)
4. Ali (P)
5. Abdullah (P)
6. Ishaque (P)
7. Abbas (P)

(B) — Daughters ;

1. Umme Farwah (P)
2. Asma (P)
3. Fatimah (P)

Burial : Buried at Jannat-ul-Baqui at Madeena



—: IMAM MUSA — AL — KAZIM (P) :—

Parents	: Imam Jafar-al-Sadiq (P) Hameedah Musaf-fah Khatoon (P)
Date of Birth	: Sunday the 7th. Safar, 128 A.H. at Madeena
Date of Martyrdom	: Friday the 25th. Rajab, 183 A.H. 799 A.D. at Baghdad at the age of 55 years.
Cause of Martyrdom	: Poisoned by Haroon-al-Rasheed
Marriages	: Married several including Ummul Banin(P)
Sons and Daughters	: 20 sons and 18 to 25 daughters :

(A) — S o n s :

1. Imam Ali-el-Raza (P)
2. Ibrahim (P)
3. Abbas (P)
4. Qasim (P)
5. Ismail (P)
6. Jafar (P)
7. Haroon (P)
8. Hasan (P)
9. Ahmad (P)
10. Hamza (P)
11. Abdullah (P)
12. Ishaque (P)
13. Abdullah (P)
14. Zaid (P)
15. Hasan (P)
16. Jafar Asghar (P)
17. Abdul Rehman (P)
18. Omar (P)



19. Aqueel (P)

20. Yehya (P)

(B) – Daughters :

1. Fatimah Kubra (P)

2. Fatimah Soghra (P)

3. Hakeemah (P)

4. Zainab (P)

5. Khadeejah (P)

6. Aliyah (P)

7. A menah (P)

8. Umme Kulsoom (P)

9. Umme Qasim (P)

10. Asma (P)

11. Mahmoodah (P)

12. Emamah (P)

13. Umme Kulsoom Soghra (P)

14. Maimoonah (P)

15. Umme Farwah (P)

16. Zainab Soghra (P)

17. Umme Abdullah (P)

18. Umme Soghra (P)

Burial

: Buried at Kazmain a suburb of Baghdad on the opposite side of the Tigris – approximately 7 miles from Baghdad.



—: IMAM ALI IBNE MUSA — AL — RĀZA (P) :—

Parents : Imam Musa son of Jafar-al-Sadiq (P) and Ummul Banin (P).

Date of Birth : Friday the 11th. Ziqad, 153 A.H.

Date of Martyrdom : Tuesday the 23rd. Ziqad, 203 A.H. at the age of 50 years.

Cause of Martyrdom : Poisoned by Mamoon-al-Rasheed at Khorasan (Iran).

Marriages Married :

1. Sabeekah (P) — or —
2. Khezran (P) — or —
3. Rehanah (P)

Sons and Daughters :

(A) — S o n s :

1. Imam Muhammad Taqi (Al-Jawad) (P)
2. Hasan (P)
3. Jafar (P)
4. Ibrahim (P)
5. Hasan (P)

(B) — Daughters :

1. Ayesha (P)

Burial : Buried at Meshhed, Khorasan, Persia (Iran).



**—: IMAM MUHAMMAD SON OF ALI AL—TAQI :  
AL-JAWAD (P) —**

**Parents** : Imam Ali son of Musa-al-Raza (P) and Sabeekah, or Khezran, or Rehanah.

**Date of Birth** : Friday the 10th. Rajab, 195 A.H.

**Date of Martyrdom** : Tuesday the 29th. Ziqad, 220 A.H. 835 A.D. at the age of 25 years.

**Cause of Martyrdom**  
Poisoned by Mowtasim Billah at Baghdad.

**Marriages** : Married to :

1. Ummul Fazl daughter of Mamoon-al-Rasheed
2. Khezran (P)
3. Janabe Samana Khatoon (P)
4. Hudis (P) OR
5. Jasan (P) OR
6. Sosan (P)

**Sons and Daughters :**

(A) — S o n s :

1. Imam Ali son of Muhammad-al-Naqi (P)
2. Janabe Musa Mabraqa (P)

(B) — Daughters :

1. Hakeema (P)
2. Khadeejah (P)
3. Umme Kulsoom (P)

**Burial** : Buried at Kazmain near his grand father's shrine.



**—: IMAM ALI SON OF MUHAMMAD AL-NAQI (P) :—**

**Parents** : Imam Muhammad Taqi al-Jawad (P) and Samana Meghrabiyah or Jasan or Sosan (P).

**Date of Birth** : Friday the 5th Rajab, 214 A.H.

**Date of Martyrdom** : Saturday the 3rd Rajab, 254 A.H. at the age of 40 years.

**Cause of Martyrdom** : Imprisoned by Mowtasim Billah and poisoned by Mowtaz Billah Abbasi at Samarra (North of Baghdad).

**Marriages** : Married to Sariya Hadisa or Sosan (P)

**Sons and Daughters :**

**(A) — S o n s :**

1. Imam Hasan Askari (P)
2. Husain (P)
3. Muhammad (P)
4. Jafar (Tawwab) (P)

**(B) — Daughters :**

1. Only one.

**Burial** : Buried at 'Saw-man-Raw' now known as Samarra, approximately 120 miles north of Baghdad.



**—: IMAM HASAN SON OF ALI AL-ASKARI (P) :—**

**Parents** : Imam Ali Naqi (P) and Janabe Hadisa or Sosan (P)

**Date of Birth** : Friday the 8th Rabi-ul-Sani, 232 A.H.

**Date of Martyrdom** : Friday the 8th Rabi-ul-Awwal, 260 A.H. at the age of 28 years.

**Cause of Martyrdom** : Pionioned by Mowtamid.

**Marriage** : Married Janabe Narjis Khatoon (P) daughter of Eshowa the son of Qaiser-e-Rome (Caesar of Rome).

**Sons and Daughters**

**(A) — S o n s :**

Only one — Our present holy Imam (P)

**(B) — Daughters :**

Only one.

**Burial** : Buried at Samarrah near his holy father (P)



—: IMAM MUHAMMAD IBNUL HASAN-AL-MEHDI (P) :—

Parents : Imam Hasan al-Aksari (P) and Narjis Khatoon (P)

Date of Birth : Friday the 15th 'Shaban', 256 A.H. 870 A.D. i.e. 300 years after holy Prophet's birthday in 570 A.D.

Our Imam is living and present though hidden from our sight. He is 'Ulul-Amr', the Sign of Allah; our master, the ruler of Allah's Domain.

غیبت صغریٰ

Partial Occultation of our holy Imam (P) 256 A.H. to 266 A.H.

غیبت کبریٰ

Total or General Occultation of our holy Imam (P) 266 A.H. onwards to the day of his re-appearance at the will of Allah.

Our Maula the holy Imam (P) is in GHAI-BAT (i.e. occultation from common sight) as ordained by the Almighty Allah. He may appear to some at his own discretion. He is the source of all divine guidance, the Mercy of Allah the Beneficent.

Peace be upon our Maula and Imam (P) the Vicegerent of Allah and his holy Prophet (P)



## APPENDICES

### ∴— GENEALOGY OF THE AUTHOR OF THIS BOOK —∴

IMAM ALI son of MUSA-al-RAZA (P)  
IMAM MUHAMMAD son of ALI-al-TAQI (P)  
MOOSA Jafar Mabraqa  
Abul Makarim Sayed Ahmed (Abu Awla)  
Saiyed Muhammad Awrij  
Abu Abdullah Saiyed Ahmed (Naqeebul Qum)  
Saiyed Yaqoob  
    " Abdullah (Zar-baksh)  
    " Zaid  
    " Mahmood  
    " Ibrahim  
    " Osman Ali  
    " Yehya  
    " Yaqoob  
    " Alauddin  
    " Fakhruddin  
    " Mahmood  
    " Omar  
    " Badruddin  
    " Omar  
    " Barey  
    " Muhammad  
    " Tajuddin  
    " Abdus Samad  
    " Fatten (Shaheed Sani)  
    " Nematullah  
    " Maten  
    " Murad  
    " Badr Ali  
    " Zain Ali  
    " Faqeer Husain (alias Mir Jokhu)  
    " Muhammad Zainul Abedin — the author  
    " Sibte Ahmad



The genealogy of the author of this book can be verified from the book "SHAJRAT al-TAIYEBAT" which shows Saiyed Zain Ali to be the fortyfourth on the line of descent from the holy Imam MUHAMMAD al-TAQI (P). Thus S.M. Zainul Abedin Rizvi, the author of this book, is forty-sixty on the line.



**“TRAGEDY OF KARBALA”**  
by  
**MOHD. ZAINUL ABEDIN RIZVI**

**CORRIGENDUM**

PAGE	LINE	INCORRECT	CORRECT
19	23	صباح سته	- - -
23	4	Hujri Mukhtar	Hujri, Mukhtar
28	11	All's	Allah's
35	6	جبة الوداع	حبة الوداع
39	2	ليس لا نبى	ليس نبى
49	13	عن سبيله	عن سبيله
76	18	Abuy	Abu
78	18	caliph	caliph )
78	23	deceived but	deceived, but
83	16	accoutns	accounts
84	13	the all the	all the
108	13	backed	back
109	3	, he so desired	, if he so desired
109	3	hurried had	hurried
133	20	hourse	hours
139	18	slackness on	slackness in
154	3	defenc	defence
158	12	off	of
171	7	monarc	monarch
172	1	fo the rebellion	for the rebellion
		against his own	against his own
		benefactor	benefactor
176	23	path or	path of
185	15	eight	eighth





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# اسمائے گرامی شہداء کربلا رَضَوُا اللہَ عَلَیْہِمْ اَجْمَعِیْنَ

۱	عبداللہ ابن عمیر	۲۵	عمر ابن ضبیعة الضبی
۲	علی ابن حُسر	۲۶	کنانہ ابن عتیق
۳	مصعب ابن یزید ریاحی	۲۷	فرغانہ ابن مالک
۴	حُر ابن یزید ریاحی	۲۸	سیف ابن مالک البیری
۵	شعشا	۲۹	عبدالرحمن ابن عبداللہ الکدیری الاربی
۶	یزید ابن زیاد	۳۰	مجمع ابن عبداللہ العائذی
۷	عروہ ( غلام حُر )	۳۱	حنان ابن حارث السلمان الازدی
۸	بریر ابن خنیر سہدانی	۳۲	عمرو الخندعی
۹	وہب ابن عبداللہ الکلبی	۳۳	حلاسی ابن عمرو الراسی
۱۰	زوجہ وہب	۳۴	سواد ابن ابی عمیر الفہمی الہمدانی
۱۱	قمری مادر وہب	۳۵	زار ابن عمر ( غلام عمرو بن الحق خزاعی )
۱۲	عمر ابن خالد الازدی	۳۶	حبہ ابن علی الشیبانی
۱۳	خالد ابن عمر	۳۷	ابی عمارہ ابن ابی سلامہ الدولابی
۱۴	سعد ابن حنظلہ تمیمی	۳۸	نعمان ابن عمر الراسی
۱۵	عمیر ابن عبداللہ مذحجی	۳۹	مسعود ابن الحجاج
۱۶	مسلم ابن عوسجہ	۴۰	حجاج
۱۷	فرزند مسلم ابن عوسجہ	۴۱	زہیر ابن بشر الخثعمی
۱۸	ہلال ابن نافع بکلی	۴۲	عمار ابن حسان ابن شرح الطائی
۱۹	نافع ابن ہلال	۴۳	عبداللہ ابن امیر
۲۰	نعیم ابن عجلان انصاری	۴۴	اسلم ابن کثیر الازدی الاعرج
۲۱	عمر ابن کعب ابن حارث الاشجعی	۴۵	ظہیر ابن مسلم الازدی
۲۲	حنظلہ ابن عمر الشعبانی	۴۶	عبداللہ ابن یزید ابن تثبیت القیس
۲۳	قاسط ابن ظہیر	۴۷	عبداللہ ابن عروہ غفاری
۲۴	کرش ابن ظہیر	۴۸	حبیب ابن مظاہر الازدی



٤٥	سيف ابن ابی الحارث ابن سريح	٢٩	سعيد ابن عبد الله
٤٦	علي ابن مطاهر الاسدي	٥٠	زبير ابن القين
٤٧	معلي ابن معلى	٥١	ابو تمامه صيداوى
٤٨	طرماس ابن عدى	٥٢	حجاج ابن مسروق
٤٩	محمد ابن مطاع	٥٣	مبارك ( غلام حجاج )
٥٠	جابر ابن عروه انصارى	٥٤	يحيى ابن مسلم مازنى
٥١	مالك ابن داود	٥٥	يحيى ابن كثير
٥٢	عبد الرحمن ابن الكدرى	٥٦	حنظله ابن سعد الشامي
٥٣	برادر عبد الرحمن ابن الكدرى	٥٧	عبد الرحمن ابن عبد الله اليزنى
٥٤	مالك ابن اوس مالكى	٥٨	عمر ابن قزطبه الانصارى
٥٥	انيس ابن معقل الاصبحى	٥٩	جون ( غلام ابو ذر غفارى )
٥٦	سليمان ( غلام جناب امام حسين )	٦٠	عمر ابن خالد صيداوى
٥٧	منحج	٦١	سويد ابن عمر ابن ابى المطاع خشعى
٥٨	قارب	٦٢	قره ابن قره انصارى
٥٩	سعد ابن بشر ابن عمر الخضرى	٦٣	مالك ابن انس المالكى ( يا )
٩٠	يزيد ابن الحصين الهمدانى المشرقى القارى		( انس ابن حارث كاهلى )
٩١	عمر ابن كعب الانصارى	٦٤	عمر ابن مطاع الجعفى
٩٢	عبد الله ابن عمير الكلبى	٦٥	جناده ابن حارث الانصارى
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٩٤	شبيب ابن عبد الله النهشلى	٦٧	عابس ابن شبيب ( المعروف به اسد الاسود )
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٩٩	سالم ( غلام عامر ابن مسلم )	٧٢	يزيد ابن زياد
١٠٠	زيد ابن معقل الجعفى	٧٣	ابو عمرو النهشلى
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عبدالله الاکبر ابن امام حسن <sup>۴</sup>	۱۵/۱۲۱



ابن امام حسن <sup>ؑ</sup>	احمد	۱۶/۱۲۲
ابو محمد عبداللہ ابن علی <sup>ؑ</sup>		۱۷/۱۲۳
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ابن امام حسین <sup>ؑ</sup> (المعروف بہ علی اصغر)	عبداللہ	۲۴/۱۳۰
ابن امام حسین <sup>ؑ</sup>	عبداللہ	۲۵/۱۳۱
ابن امام حسین <sup>ؑ</sup>	ابراہیم	۲۶/۱۳۲
سید الشہداء امام حسین <sup>ؑ</sup>	جناب	۲۷/۱۳۳

















